

# Zion's Herald.

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## Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

## The Outlook.

Rudin again takes the helm in Italy—a precarious appointment. His opposition to the Triple Alliance and to the Abyssinian campaign cost him the premiership on a former occasion, and his present selection is probably designed to pacify the resentment of the people against the Government's policy. It is difficult, however, to reconcile King Humbert's determination to retrieve Italian defeat with Rudin's acceptance of office; the latter may have been induced to pilot the ship of state through the storm, with the understanding that when the turbulence subsides he may retire.

If negotiations now in progress prove successful, the promoters of the Nicaragua Canal scheme will purchase the assets of the Panama Company, railroad included, and concentrate all their efforts and capital on the northern route, abandoning the construction at Panama. The management, of course, will remain in American hands, and only the Nicaraguan enterprise will be prosecuted. A consolidation of this kind would certainly be more promising than rival efforts, especially when it is so difficult to enlist capital in any trans-isthmian scheme.

The Government lost its suit against the Stanford estate. The Supreme Court affirmed the decision of the Circuit Court in California and of the Court of Appeals that Mr. Stanford was not liable as a stockholder for the indebtedness of the Pacific railway corporations to the Government, either under acts of Congress or under the California State constitution. This decision brings to an end a long and vexatious litigation. It also delivers Stanford University from the peril of bankruptcy. Further, it foreshadows the course which must be taken in adjusting the Pacific Railroad debts: it decides that the Government's claim upon these roads is simply that of a second-mortgage bondholder.

Careful statistics, compiled in Berlin and extending over five years, of the administration of anesthetics show that cases of death from their use are extremely rare. It appears that chloroform was responsible for only one fatality in 2,266 cases in which it was employed; ether caused only one death in 6,020 cases; even better was the record when chloroform and ether were used together, only one death occurring in 10,162 cases. Two deaths were reported in 8,606 cases in which ethyl bromide was used, and pertal was responsible for three deaths in 631 cases in which it was administered. According to these figures, a mixture of chloroform and ether forms the safest general anesthetic.

In the Conference Committee ordered last week on the Cuban resolutions the Senate conference concluded to accept the series adopted by the House in place of their own. Action in the Senate on the committee report was postponed until last Monday, when the House resolutions were strongly discussed and opposed by Senator Hale of Maine. Senator Hoar introduced important resolutions concerning the matter, providing for the postponement of further consideration of the Cuban resolutions until April 6, and directing the committee on Foreign Relations in the meantime to secure and report all available facts. The other resolution calls on the President for available information relative to the status of

affairs in Cuba, particularly so far as they concern the interest of the United States. The subject is likely to absorb the attention of the Senate for several days, and will probably result in more moderate action.

At the request of the Secretary of the Interior, the National Academy of Sciences has appointed a Commission to investigate our national forestry problem—whether it is desirable and practicable to maintain as forested lands those portions of our public domain which are now covered with a growth of timber; what relations exist between forests and climatic, soil and water conditions, and whether these relations enforce the necessity of forest conservation; and what specific legislation is necessary to preserve our public timber. Prof. C. S. Sargent, of the Arnold Arboretum, Mr. Alexander Agassiz, Gen. H. L. Abbott, Prof. W. H. Brewer, Mr. Arnold Hague, and Mr. Gifford Pinchot have been appointed on this Commission. The concurrent opinions of such men will have great weight.

It is conceded even by British newspapers that the voluminous Blue Book on Venezuela prepared for the Government by Sir Frederick Pollock and issued last Saturday as the full and final argument for British claims, contains such irrefragable historical data that England could confidently afford to submit the whole dispute to arbitration. That is all that this country demands. It may be remarked, however, that those who have studied the cabled summary of this bulky volume of 445 pages have detected much special pleading and minimising of crucial points in the evidence, and are convinced that Venezuela could issue a companion volume with data derived from Spanish sources fully as unimpeachable. Evidently the whole dispute must be referred to arbitrators.

The Spanish authorities are to be credited with using extraordinary efforts to repress offensive demonstrations against the consulates and flag of this country. The student class has taken the lead thus far in these disturbances, and the Government, in order to prevent further outbreaks, has closed the universities at Madrid, Barcelona, Valencia and Granada, the Cadix Medical School, and the College of Surgeons at Madrid. The Spanish Minister in this country, while assuring the authorities here of the continued friendliness of Spain, feels called upon to explain that his people are naturally enraged at the insults heaped upon them because of misinformation, and he ventures to assert that those members of the U. S. Senate who decried against Spanish rule and cruelty in Cuba, will disavow their statements when they learn how utterly baseless they are.

## Governor Greenhalge.

The career of the late Governor Frederic T. Greenhalge illustrates the facility with which one of foreign birth, whose boyhood even was in part spent abroad, may, on reaching this country, rise to eminent position by sheer force of merit and industry. The son of an engraver in an English Print Works, young Greenhalge was thirteen years old when his father emigrated to this land and found employment and a home in Lowell of this State. Entering the public schools in that city, he became a medal scholar, and would doubtless have taken high rank in Harvard College and honored the class of '63 had not his father's death compelled him to drop his books for the time and provide for his own support. A brief service in the army, cut short by an attack of malarial fever, left him free after his recovery to pursue legal studies. Admitted to the Middlesex bar in 1865, his public life almost immediately began. Through minor offices he rose to be mayor of the city, a member of the General Court, and a representative in Congress. He was thrice elected to the gubernatorial chair. Even his political opponents credit him with hon-

esty of purpose, independence of thought and action, and fidelity to every public interest. His unexpected death in office was deplored throughout the Commonwealth and country.

## For Better Roads.

No complaint can be made of inattention to this important subject in this State, for Massachusetts expends annually and judiciously \$400,000 on road-building, leading all other States in this respect. Recent legislation in Connecticut has resulted in the completion of thirty good roads, the town paying one-third of the cost, the county one-third, and the State one-third. New Jersey appropriates \$150,000 annually as State aid for its highways. But the movement for road improvement has hardly begun, taking the country over. At the meeting of the Wheelmen in Baltimore a few weeks ago, the statement was made that "sixteen million dumb and patient horses were standing in the farm stables of America waiting for the drying of the mud left as a legacy by the recent February freshet," and a vivid picture was drawn of the loss of capital which must result from this unbusiness-like paralysis caused by "a mixture of dirt and water." The case was put with equal strength by a well-known civil engineer at a meeting of Pennsylvania road reformers. He asserted (we quote from the New York Tribune) that a maximum load for two horses on sandy roads was thirty bushels of grain; on so-called pike roads fifty bushels could be drawn; on macadam roads one hundred bushels; while on the best grades of telford roads two hundred bushels would not be an overload. Figures like these are suggestive in the extreme—when it is remembered that 150,000,000 tons of farm produce must be hauled to market every year!

## Hungary's Millennium.

The festivities arranged for the commemoration of the thousandth anniversary of Hungary's birth as a State, will be initiated early in May. A national exhibition, comprising 160 constructions and pavilions, will be opened by the Emperor at Buda Pesth. Thanksgiving services will be held in all the churches. The Government will establish five hundred primary and technical schools. The Arpad memorials will be erected on the Hungarian frontier at the seven points occupied ten centuries ago by Prince Arpad when he entered the country. An historical pageant has been projected which will represent the warriors who conquered Pannonia under Arpad; the dignitaries who spread Christianity; the heroes who fought the Crescent for a century; and the kings, statesmen, scholars and poets of more modern times. A triumphal arch, to be ornamented with the statues of those whose genius or bravery has been associated with Hungary's progress, will be erected. Various congresses will be held. A great procession will proceed to the royal palace on the coronation anniversary to renew vows of homage to the wearer of the crown of St. Stephen. A millennial meeting of Parliament will be held in the new Parliament House, which has been erected at the cost of 16,000,000 florins. The new waterway—the famous "Iron Gate" on the Danube—will be thrown open for international traffic. In short, everything will be done to make this thousandth anniversary of the Magyar conquest and settlement of Pannonia impressive and memorable.

## Preparing for Emergencies.

Not long ago prominent Englishmen expressed dismay at the "isolation" of Great Britain as a Power—that she could scarcely count upon a single friend among European nations. It begins to be apparent that this withdrawal of sympathy is significant of a more aggressive feeling—of a growing hostility that may manifest itself at any moment in an allied attack by her neighbors and an attempted dismemberment of her colonial empire. In South

Africa she is liable to have trouble with Germany; in Constantinople and the far East Russia's diplomacy may ere long force a conflict; while France appears to be ready to demand at the first opportune moment the evacuation of Egypt. All these nations know perfectly well that England is vulnerable on the side of her commerce; that three-fourths of her population are living wholly upon foreign-grown corn; that the materials for her manufactures must come from abroad; and that to strike at her trade by preying upon her shipping would not only paralyze her industries, but ere long starve her into submission. English leaders, also, fully appreciate this danger. They understand perfectly well that for the protection of their merchant marine a navy of extraordinary size is an absolute necessity. Hence, although England has now aloft 273 war vessels (against 135 for France and 92 for Russia) and 71 under construction, the First Lord of the Admiralty felt justified in informing the House of Commons that the Government planned the building of 46 additional ships and an increase of the navy personnel by 5,400 men—thus nearly doubling the estimates of last year. "The empire is threatened from many quarters," Mr. Goschen said, "and we must prepare to defend it as best we can." It is possible that this amazing naval increase, the announcement of which was greeted by cheers in the House of Commons, may have the effect to dissipate the threatening clouds.

## The Italian Disaster.

Italy is paying dear for her unwise policy in Africa. The bloody defeat which befell her army at Adua ten days ago, when her losses were reckoned at many thousands and the remnant of her panic-stricken troops, abandoning their artillery and stores, retreated ignominiously to Adigrat, sixty miles away, was the third and most crushing in a series of reverses which might have been averted had she been less precipitate and unscrupulous in her schemes. The slaughter of Major Toselli's command at Amba Alaghi last December, and the siege and evacuation of Makalle, with the steady forcing backward of his army, ought to have taught Gen. Baratieri that in the highlands at least, where his enemy could choose his ground and entrap him in some defile, he ought not to risk another battle. If it be true that, knowing he was to be superseded, he risked this last chance in the hope of recovering his lost prestige, his failure was so terrible, so colossal, both in its immediate and its far-reaching results—an army despoiled, demoralized and almost annihilated, the home government overturned, his country quivering with shame and anger, his name execrated—that life itself must seem to him almost unendurable. So thorough was this defeat that, for the time at least, all plans of conquest must be laid aside. King Humbert may feel that Italian honor requires of him a renewed and more determined prosecution of the war; but a large number of his people have steadily opposed this African campaign from the beginning, and their wishes, to say nothing of the frightful cost of these remote campaigns and the straitened state of Italian finances, must be respected. If he can preserve intact his colony of Eritrea in its original borders north and east of Tigre, he will do well. Had he been content with a mild protectorate over Abyssinia, such as was agreed to in the treaty of Ucciali in 1889 with Menelik in consideration of Italian help given to the latter in securing the dignity of Negus, or Emperor of Abyssinia, his colony might have slowly expanded until Italian influence dominated the highland kingdoms; but when he tried, instead, to conquer and annex these kingdoms, tribal jealousies quickly vanished and a united Abyssinia drove his forces back to the Red Sea. Adigrat, which the Italians still hold, is in the province of Tigre, but its possession is not secure, cut off from its supplies. It must inevitably fall. Then Emperor Menelik, at the head of from 60,000 to 100,000 victorious, well-armed troops, may defy Italy or almost any European Power, to invade or dispute his sovereignty.



SOME REFORMS DEMANDED OF THE  
NEXT GENERAL CONFERENCE.

## VI.

THE distinguished contributors to the series of articles upon the above subject are: Revs. J. W. Hamilton, D. D., Wm. Nast Brodbeck, D. D., J. M. King, D. D., Pres. C. J. Little, D. D., Merritt Hulburd, D. D., M. M. Parkhurst, D. D., and J. W. Johnston, D. D. As all the papers were to be received before beginning publication, each has formulated his views without knowledge of what the others have written. Dr. Hamilton's contribution appeared in the issue of Jan. 1, Dr. Brodbeck's in Jan. 15, Dr. King's in Jan. 29, Dr. Little's in Feb. 12, and Dr. Hulburd's in Feb. 26.

Rev. M. M. Parkhurst, D. D.

NO one that has given his life-work to the Methodist Episcopal Church and watched its wonderful growth and blessed accomplishments can lightly propose radical changes in her polity, and yet it would be blind idolatry to insist that she sprang into being a perfect ecclesiasticism. The whole trend of the enlightened world has changed since 1766, when Barbara Heck's Methodist spark started a fire in the old sail loft in the New World. It is true that the "town meetings" were then known in the settlements of New England, but their influence had not reached their neighbors, the F. F. V.s of Virginia; much less were they known beyond the Atlantic. The government of the people, by the people, and for the people, was not a practical idea to the intensely practical founder of Methodism. The Christian world of today has accepted the great fact that one is our Master, even Christ, and that all we are brethren. The Christian Church in America is drifting toward this great truth, and Methodism stands alone among all the Protestant churches against this drift. The members of the "Methodist Episcopal Church in America" have

## No Voice or Vote

in the organization or administration of their church. They have no legal appeal in such matters as the decisions of the Quarterly, Annual and General Conferences, nor in the administration of officials. The member can only appeal to his pocket-book, and that is rebellion. It is not true that "our church is democratic because free men have voluntarily given up the right to rule in the interests of the kingdom of Christ and for the good of men." The members were never asked to make any such concession of their rights. John Wesley, acting in perfect harmony with the spirit and practice of his country and times, appointed as superintendents Coke and Asbury, and the Methodist preachers under their lead organized the church at Baltimore in 1784. Though there were great crowds of Methodist laymen present to hear them preach, there is no record of a vote being taken by them. The preachers were mostly young, inexperienced men, taken from the shop and from the field to supply the places of the Tory preachers that had fled from the country during the Revolutionary War. These men, under the leadership of a half-dozen English Wesleyan preachers, met by themselves and organized the Methodist Episcopal Church. As well say that the English Government, dominated by the House of Lords, without the Commons, is democratic because the people two hundred years ago submitted and this generation has not overthrown the ancient monopoly of power.

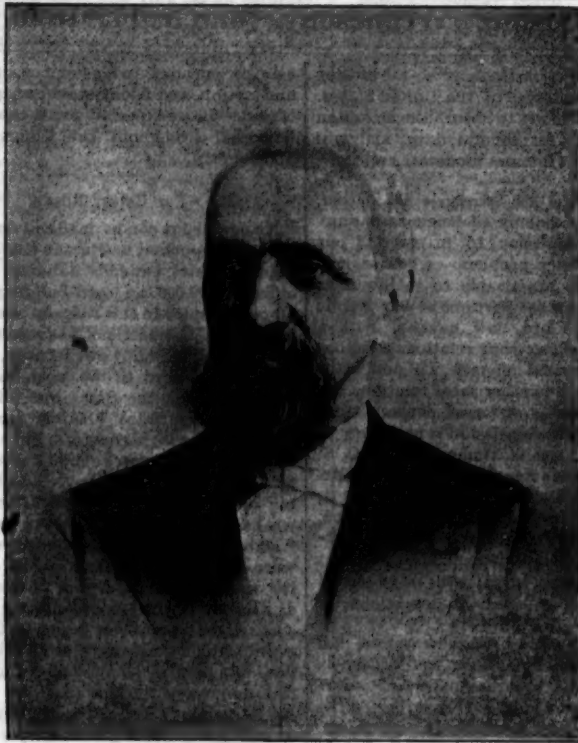
The simple fact is, that the great majority—probably ninety-five out of every one hundred members of the church—joined the church in youth when they knew nothing of its polity, and I doubt if one in a hundred has ever read a book or heard an address upon the relation of the membership to the government of the church. There is no literature upon the subject, and it is indefensible in a republic among Protestants. There is nothing like it in this country but the Church of Rome; and the words I am now writing will call down upon them the anathema of officialism, but no arguments in favor of the system.

The results of the system are obvious and logical. We are taking into our church hundreds of thousands annually who are ignorant of our principles of government. In fact, the Methodist minister dare not stand before an audience and tell the whole truth upon this subject. I have never known it to be done in more than forty years. How many mature, intelligent, conscientious Americans would give their hands to join the church if they were frankly told as they stand before the altar

that they were to pay what they were assessed, do as they were told, and obey the rules now made and all that might be made in the future, and that their only chance to have a word to say about it would depend upon the good-will of the preacher to nominate them to an office in the quarterly conference? Further, that if they should ever criticize or refuse to obey, they would be "rebels," "kickers," or "disturbers of the peace of the church," and that this sys-

equal lay and clerical representation in the Annual Conference and the election of presiding elders by the Annual Conference.

We find two classes of officials opposing this movement: (1) Those old men who fear any change and who hope to keep things in statu quo while they live—a natural timidity; and (2) those who do not feel sure about their hold upon the popular vote for re-election. There are conscientious men in the official boards,



Rev. Matthew M. Parkhurst, D. D.

Dr. Parkhurst was born in Central New York in 1834. He descended, on his father's side, from George Parkhurst, who settled in the township of Boston, Mass., in 1643, and on his mother's side was connected with the Henrys of the north of Ireland, and bears the name of the well-known commentator, Matthew Henry. Dr. Parkhurst is an alumnus of Boston Theological School, class of '59. He joined the New England Conference on probation in 1860, and enlisted a company at Barr, Mass., for the war in 1861. After filling several appointments in New England he went to Chicago in 1870 and remained until 1886; thence to Greencastle, Indiana, seat of De Pauw University, from '86 to '90, two years of which term he was also professor of practical theology. He preached at Milwaukee, Wis., from '90 to '93, and in Chicago from '93 to '96, where he is now stationed as pastor of Rogers Park M. E. Church. He is intensely interested in all the work of the church. He has built eight churches and several parsonages. He was the pioneer in starting the Missionary Training School at Chicago, and its first president. He is now president of the Chicago Methodist Preachers' Meeting, and is in constant demand in Chautauqua Assemblies, Y. M. C. A. meetings, training schools and summer institutes. Since his trip around the world in '73 and '74 he has been active in promoting the cause of missions.

tem of "taxation without representation" is to be accepted for life without expectation of redress or appeal.

The mass of our people know little and care less about our polity. The inertia of the church is painful. Their giving and doing depend upon the activity of officials, and not upon the intelligent conscience and self-sacrificing love of the membership. The preachers are goaded to crowding the people by being called upon in open Conference to report the amount of their collections, which is both unfair and humiliating and tempts them to make returns that are misleading and demoralizing. The preachers will not stand it very long. This loads us down with a vast burden of inactive, indifferent members who cannot be relied upon to bear the burdens of the church, support its publications, or labor for the cause of our Divine Master. They are not loyal to our Discipline nor obedient to our Rules. In the great centres where our people come most in contact with other churches not one in five attends the prayer-meetings, not one in ten attends class.

The reply may be made that the Epworth League is helping in this matter. But the essential feature of the League is self-government. It is thoroughly democratic, and the present movement in our church toward the government of the people is closely connected with the growth of the Epworth League. When this generation has been educated to govern itself in the League, it will demand the right to elect its church officials. The movement is already begun. The next sound that comes from the Conferences will bring to our ears the clash of resounding arms. Brethren may cry, "Peace! Peace!" but the war has actually begun. No less than six large Lay Electoral Conferences in Michigan, Ohio, Indiana, Illinois and Wisconsin, during the month of September, voted almost unanimously in favor of the election of the official board by the membership over twenty-one years of age; also in favor of

the Annual and General Conferences, and in the Bishopric, that keep near the great heart of the church, and who do not wish to hold their present positions unless they do represent the people; these men will welcome the present movement. Those that oppose will not deny the principal facts or polity, but cry "revolutionary," "dangerous innovations;" and then they will begin to credit to our un-American policy all the successes of the church for the past hundred years, just as others credit the same to the class-meeting, the limited term of the itinerancy, the life-term of the episcopacy, etc., etc., ad nauseam; while the fact is plainly seen that our theology preached with the Holy Spirit has saved millions. But so-called Calvinists now equal us in this soul-saving work, and the great revivalists of the day are not all found in the Methodist Church. The time has come for us to preach our polity as well as our faith, and we must have a polity that we can preach and defend in a republic. The fountain of authority must be with the people, with the "town meeting" in both State and Church, and not in the king or in the nobles. The membership must elect its representatives who shall be heard in the highest places of power. Absolutism is doomed.

## The Domination of Absolutism

is much more general and powerful than many suppose. Few Methodist ministers will write over their own signatures for publication as they do talk in private. Out of an extensive correspondence with ministers from the Dakotas to Florida, from New England to California, only two have omitted the words "private" or "confidential," while about an equal number of laymen have all, without a single exception, omitted these significant words. One prominent minister explained his "confidential" by saying: "I am a poor man with an invalid wife and small children, and I am not prepared to be sent to an 'ecclesiastical Siberia.'" And I warn timid ministers to be careful, because "men who hold views so

out of harmony with the church cannot be trusted with positions of influence and power." You will be unsafe men to represent the church in the General Conference, or to fill presiding elderships, or to fill pulpits controlled by self-appointed bosses who dare not trust a vote of their churches for a re-election.

Another of the sad results of our policy is seen in the loss of a vast number of strong, enterprising laymen who outgrow our system and leave us to become prominent workers in other churches. Nobody questions the fact. Is it not time that we ascertained the cause? I am satisfied, from extensive acquaintance, that our church polity is the principal cause of this loss, which is both a shame and a disaster. Many large and influential churches are largely built up at our expense. We can name scores of men that we have lost who are the equals of our best in financial, social, and spiritual power. We feel deeply this constant drain in our great cities of the West. We believe that our undemocratic polity is the great cause of this loss. Not long since, while on an exchange with a Presbyterian minister in Chicago, I found two of the three officials who came forward to receive the offerings of the congregation were old parishioners of mine. One of them was also teacher of a very large Bible-class of young men. After the sermon I was asked to stay and open the Sunday-school with prayer, and I found both the superintendent and charter were formerly Methodists. Could I help asking, "Why is this?" Our churches are weak. We need these men. They were converted at our altars. Why do we lose them? Let the membership bear the responsibility of government, and their interest will increase and our Methodism will grow for another hundred years.

## The Presiding Eldership.

The necessity and utility of the office is unquestioned. The live issue is: Shall it be the creature of the episcopacy or of the church? Every attempt to put the office into the control of the church has been fought by the Bishops, and when the General Conference voted to make the office elective, one newly-elected Bishop refused to be ordained until that vote was repealed. It is believed by many that there has not been a session of the General Conference in fifty years that would not have seen that vote repealed if it were not for the absolutism that crushed the desire to Americanize this branch of our church machinery. It is sullen submission to officialism, and not love for the policy, that has kept us from the change.

It is said that final authority must reside somewhere. Yes; but the whole contention is involved at that very point. Shall it be in a life-long absolutism or in the people? In King Georgeism or in a republic? Every loyal American knows how to answer this question, both in the interests of a strong government and of individual development. Monarchy pleads for undivided power, but the history of Church and State is against that policy. Methodism will not allow a Hildebrand to lead her any further in that direction. The President is held in check by the Senate, the Senate by the House of Representatives, and these by the Supreme Court, and all by the people. But where is the legal check upon our episcopacy in matters of appointment? We are losing thousands of our very best men every year because they are unwilling to longer submit to this absolutism. The pastors and quarterly conferences know this if the editors and Bishops do not. We are crowding into our churches many of the young and poor, but very few come to us who are of the same class that go from us to strengthen other churches.

It is claimed that when the presiding elders have power to confirm or reject the appointments of the Bishops, there will be delay, contentions, and ill will; but is absolutism necessary to smooth administration? And does it make everybody happy and good-natured? Then self-government is a serious mistake, and China is our ideal. It is not many years since the presiding elder of the largest district in one of the largest Conferences came to a company of his brethren and, utterly heart-broken, said: "I have visited every charge four times the past year; I have been faithful, as you all know; but my advice, with that of all the cabinet, is of no account when a wealthy layman, with nothing but his money to commend him, comes to the Bishop and presents his demands."

It is said that the preachers will not submit if laymen have a voice in making the appointments. The curse of our church is that every church of any prominence is now controlled by self-appointed lay rulers who are in open rebellion demanding the man of their choice or to be left to be supplied. Who does not know that a "committee" of wealthy laymen can fix the destiny of any preacher so far as their church is concerned? Our claim is that the church has had no voice in the selection of said "committee," and that the cabinet when elected by the Conference would not dare to let these men rule their churches. If Methodism cannot trust the rank and file of the church to elect and obey her representatives, then the sooner we find another home the better. But we say with Bishop Hurst in his Church History: "The people know their men and history justifies their selection." All details of numbers and methods are too puerile to occupy attention. The principle of Americanism once adopted, the adjustments will easily follow.

Chicago, Ill.



# METHODIST JOURNALISM AND EDITORIAL RESPONSIBILITY.

Bishop S. M. Merrill.

THE perusal of ZION'S HERALD has been one of my weekly pleasures for many years. Its spirit and tone have always appeared to be manly and Christian. Its course in treating topics relating to the polity of the church, and looking to legislation by the General Conference, has been a real gratification to me. Not that I have always agreed with its positions, or regarded its arguments as entirely satisfactory—for that is more than one should expect in any paper—but its methods have been unexceptionable and its loyalty to Methodism undoubted.

In the years gone by, when it was edited by the lamented Gilbert Haven, it was brilliant, sound in principle, genial, sincere, somewhat erratic, but always outspoken, so that no one was left in the dark as to where it stood or for what it stood. It reflected the best thought of New England culture and New England radicalism on great moral questions, without departing from the genuine orthodoxy of conservative Methodism. Under the administration of his excellent successor, Dr. Bradford K. Peirce, it maintained its high character, and if less brilliant it lost nothing in its admirable spirit, or in its representative character as the organ of the best type of New England Christian sentiment as related to public questions, or as the exponent of the principles and peculiarities of Methodist evangelism.

It was no slight undertaking to assume the charge of such a paper, with the history it had made and with the standard it had created, with any thought of conducting it to higher grounds or giving it added strength, as the demands upon it were certain to increase with the increase of agitations for changes in the established order of things in the church. But, while it might be unbecoming to express all one thinks in this connection, it is enough to say that the old HERALD has not lost its place in the front rank of Methodist journalism. It shows alertness and grit, as well as breadth, in dealing with pending issues, while it keeps an open eye upon the movements of the great world of activity without, and holds fast to its purpose to furnish good thoughts to the thoughtful, and to minister spiritual edification to all classes devoutly inclined.

Since my relation to some of the Conferences in the territory of ZION'S HERALD has kept my attention drawn in that direction, my interest in its tone and contents has intensified, so that I have watched its expressions with more critical carefulness than I would otherwise have done. For two years it has been the organ of some of my Conferences, the medium through which I learn much of the result of last year's work in that field, and something of what is needed in the near future. This is my excuse, if excuse is wanted, for giving special thought to a paper beyond my immediate vicinity. I feel a deep interest in the success of all our papers, and take delight in their prosperity; but that I read them with apprehension and dread at times, is a fact which I cannot conceal from myself, and will not withhold from others. I wonder, after all, whether our editors realize the vastness of their responsibility? It sometimes seems to me doubtful. They do and must create and direct the sentiment which is to shape the affairs of the church for the future. More and more it is coming to pass that the young people of the church receive their knowledge and views and biases with regard to the doctrines, polity, institutions, life, and aims of the church, as well as their notions of the social and moral questions of the day, from the church papers coming into their homes. Scarcely an issue of any one of them leaves the press that does not determine some great problem in the religious life of somebody in the range of its circulation. I often feel amazed at the indifference of pastors on this subject. How any one can expect to train the young people of his congregation in these days so as to make intelligent Methodists of them, and ground them in the faith, and develop in them love and loyalty, and firmly attach them to the institutions of their own church, without the aid of the church paper, is more than I can understand. It may be that it can be done in some instances, but it seems to me that the risk is too great, and the responsibility of attempting it enough to cause the stoutest heart to tremble.

Then what is the responsibility of him who makes the paper? He speaks words of hundreds and thousands which will in-

fluence them for life. He solves their doubts or confirms their fears. He leads them out into broadening fields of spiritual freshness and activity, or leaves them groping in darkness, or stumbling along the paths of selfishness, to fall before the assaults of temptation. With such the pastor has much to do, of course; but in hundreds of instances the church paper is the instrumentality which decides the case. Happy the pastor, and happy the church, which has a paper to be trusted in every emergency, and to be recommended to all classes and in all circumstances!

Now that I am on this subject, let me say that no one feature of our economy pleases me more than

## Our Plan of Controlling Our Church Literature.

The publishing houses of Methodism are a great power in our financial schemes, in supplementing the support of disabled preachers, and such like good things; but the financial side of the subject is the least important. The supervision of the literature we send out is the great thing. The authority with which that supervision is invested is sufficient to guard against the admixture of heresy, heterodoxy, or disloyalty. It assures our people of that which is pure, elevating, edifying, and always safe. Yet the diversity of views among our editors is proof that the rigidity of official supervision does not interfere with the exercise of a reasonable amount of freedom in the expression of individual opinions. On all unsettled questions of polity our official papers are as free to represent all sides as the most independent papers can be. No official editor has shown any restlessness because of the presence of needless restraints. Indeed, many people, unacquainted with the largeness of Methodist liberality, have marveled at the readiness of some who control official organs of the church to subordinate their papers to the service of their personal preferences, regardless of the rights of others and of their obligation to stand by the law as it is till lawfully changed. To the average observer there is a mystery here which is not easily explained. We elect men of opposite views to edit papers equally official, and permit and expect them to allow their personal opinions to shape the policy of the papers respectively committed to their charge. While there are manifest evils in this course, there are also some advantages. The church has been great enough to endure the strain of this inconsistency, till it is scarcely expedient to lay official restraint upon such as carry their liberty to excess; but there are not wanting those who predict the necessity of greater carefulness in this respect. There is a point beyond which partisanship in the official press becomes unbearable.

It is evidently the purpose of the church to allow to her chosen editors the largest liberty that can be safely indulged, and it is astonishing how much freedom can be exercised by one who is large enough to be just to his opponents and to prove himself loyal to usages and institutions which he believes might be changed to advantage. A broad and generous spirit in discussion, as well as in other things, commends itself to the hearty approval of all reasonable men; and it is equally certain that narrowness will find its proper recognition wherever it dominates the pages of a religious paper, official or unofficial.

As a rule, our people love fairness in all things, and frankness as well. It is religious in them to despise trickery. Even in the advocacy of favorite measures before the General Conference, it is unwise to seek success by indirection. This great church, of which the present officials are so small a part, wants no legislation that will not stand the most vigorous search-light of open and honest scrutiny in its methods as well as in its aims and ends. It becomes us to recognize the hand of Providence in the agitations that look threatening as well as in the more peaceful tokens of prosperity with which we are favored. God is preparing His church for the coming century. He purposes her equipment for a grander mission than she has yet achieved. Her machinery is to be readjusted for more rapid and persistent action, and her agencies are to be tested in the fiery conflicts of a transition period, during which the obsolete and useless shall go down and the genuine shall be conserved, till in the freedom of her newness of life she shall be finally girded for the conquest of the nations.

When one looks at the turbulence of the times, and at the restlessness of the church, and at the agitations which threaten the destruction of every sacred usage inherited from the past, and thinks only of the human side of the problem, he may well

tremble for the safety of the ark of the Lord. Disaster seems inevitable. Every wind suggests a storm. Every cloud looks dark with ruin. But God reigns. Faith sees the bow of promise in the cloud, and beyond the winds and the storm peace brings the fruit of righteousness, quietness and assurance forever. The hope of the church is not in the wisdom of men, but in the everlasting love of Him who loved the church and gave Himself for it. Had the church not been divine, it would have died long since through the folly of its friends, if not through the wrath of its enemies. But the fact that the church is divine and imperishable does not diminish our responsibility for the best use of our powers in building her walls and in framing her instrumentalities, so as to keep her human relations in right adjustment for her greatest victories. With all our love for the peculiarities of Methodism, we dare not claim for them an importance equal to soundness in the faith, nor hold them indispensable to the success of the Gospel. God has given to our church an unparalleled opportunity, with the best machinery for evangelical work ever devised, and the widest door ever opened to a Christian denomination; but if we fritter away our strength, and despise the methods tested in the century of experience, and insist on closer conformity to the usages of other peoples for the purpose of avoiding singularity and of securing ease and applause, the thought will be impressed upon us in some way that God can work without us and can find others to fill the mission which has been so distinctly set before us for our acceptance.

Chicago, Ill.

## "SAY A GOOD WORD FOR JESUS CHRIST."

Rev. C. M. Melden, Ph. D.

IN that charming book, "Beside the Bonnie Brier Bush," Ian Maclaren gives us the account of a young minister's first sermon after his call to the Free Kirk of Drumtochty. It was to him and to his people a momentous occasion. He had prepared for it with great thoroughness, and when at last his sermon lay before him completed his heart swelled with pride and satisfied vanity. His learning and eloquence were sure to impress the congregation. He noticed, however, that his aunt, who had been to him as a mother since the latter's death, seemed troubled about something. He began to rally her, and at his repeated solicitation she said, with many an apology for her presumption: "It's the fouk, John, a'm anxious aboot; the fouk o' sheep the Lord has given ye to feed for Him." He encouraged her to proceed by a gentle pressure of the hand. "Ye maun mind, liddle, that they're no clever and learned like what ye are, but juist plain country fouk, like ane wi' his ain temptation, an' a' sair trachied

wi' mony cares o' this world. They'll need a clear word to comfort their herts and show them the way everlasting. Ye'll say what's richt, nae doot o' that, and a'body'll be pleased wi' ye, but, O liddle, be sure ye say a gude word for Jesus Christ."

"Speak a gude word for Jesus Christ." These were the words his dying mother had uttered as he and his aunt watched her passing away. "I canna see ye noo, John, but I know yir there, and I've just one other wish. If God calls ye to the ministry, ye'll no refuse, an' the first day ye preach in yir ain kirk, speak a gude word for Jesus Christ; an, John, I'll hear ye that day, though ye'll no see me, and I'll be satisfied."

As his aunt spoke, the sacred memory asserted itself. With whitened face and a sudden pain at his heart the young minister passed out of the house. He had not forgotten his mother's words. In the quiet of his study he fought the battle out between pride and love, and the latter conquered. He anointed upon the hearth and put the precious manuscript into the flames and "saw, half-smiling and half-weeping, the impressive words, 'Semitic environment,' disappear."

In earnest prayer he besought the Lord for a message to the people, and his prayer was graciously answered. On Sabbath morning as he left the manse for the church, he cried, "Kiss me, auntie." "For your mother, and her God be with you."

It is needless to say that the spiritual effect of the sermon was deep and permanent. The people seemed to lose sight of the preacher and to see only "the Nazarene, best Lover of every human soul."

Is there not in this sketch a lesson of deep import for every minister of the Gospel? Are we not in danger, in our endeavor after elaborate sermonizing, of forgetting to "speak a gude word for Jesus Christ?" Do we not in our anxiety to be considered abreast of the times often hide the sweet face of Jesus from our people? A cartoon published in a recent number of the *Raw's Horn* represents a minister in his study cudgeling his brains for a "taking sermon." He is surrounded by the works of Huxley, Spencer, and other authors of similar character. On the walls are busts of Shakespeare and Dante. In the book-case covered with dust and cobwebs is the old Bible. Attached to the table are sermons with such titles as "Elijah's Joke," "The Color of David's Hair," etc. In the background a figure like that of an old prophet appears and cries, "Back to Christ!"

This is a caricature, but like most caricatures it has something in it. It is true of by far too many preachers that they are more thoroughly saturated with works on philosophy and science than with the simple Gospel. They quote Spencer more frequently than the Lord Jesus. It will help us all to examine ourselves to see if Christ is as central and prominent in our preaching as He should be; and if we find that we have drifted, let us get "back to Christ;" for, like the Drumtochty people, our "fouk" come to us on the Sabbath, "like ane wi' his ain temptation, an' a' sair trachied wi' mony cares o' this world. They'll need a clear word to comfort their herts and show them the way everlasting."

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## TWO JAPANESE DISCIPLES.

Rev. M. C. Harris, D. D.

THE most beautiful sight in this lower world is the life of Christ incarnated in a human life, bringing forth the peaceable fruits of righteousness and love. Many inspiring examples are to be seen among the loving disciples of the Master. Let me introduce to you some of these, until recently utter strangers to the unsearchable riches of Christ, a part of that large company, a thousand million strong, who have hardly so much as heard of the Saviour, Jesus.

Four years ago a youth of twenty-four years was converted in the little Japanese church of Oakland, California. From that moment the Spirit of God rested upon him in large measure. Before this spiritual birth of his soul his plans for this life were formed and a part of the training for a business career already taken. God had another plan for him and sovereignly moved him by His Spirit to preach the Gospel. In a few months afterward he was led by the Spirit to preach the Gospel in British Columbia. He straightway obeyed, not stopping to consider ways and means or to consult with flesh and blood. His ministry began in Victoria, B. C. While there he learned that near Port Simpson, six hundred miles to the north and on the borders of Alaska, there were some hundreds of Japanese for whom no one cared, and who had reached the lowest point of degradation. He took ship at the opening of the winter season and went to them. There for more than a year, amid hunger, cold and all sorts of privations, he toiled, and wrought wonders in the name of Christ. These half-savage men were converted by the scores, formed into classes, fed with the Gospel, and trained to live as Christians. Rev. Mr. Crosby, missionary to the Indians in those parts, testifies to his zeal and self-sacrifice. Since then he has toiled unceasingly in Victoria, Union, Fraser River, Vancouver, and many other places, and the Lord has given him good harvests. Four mission churches have been formed—Victoria, Union (where a church has been built), Vancouver and Fraser River (where a hospital was erected this past summer for the Japanese laborers). All this time the brother has been without a salary. The gifts of his converts, a little aid from the Mission for a few months, and lately a small grant from the Canada Methodist Missionary Society, sums up all the financial aid given. During this period our brother has toiled with a weak, diseased body. Last November he broke down completely. An examination revealed the dread tuberculosis. He is now, with us in San Francisco to avoid the rigors of an Arctic winter. In our midst he is the embodiment of faith, love, gentleness and patience. He knows that his work is done and now awaits God's "measure," or call, as the Japanese so beautifully express it. The holy, undying passion for the salvation of his people is at a white heat, and, like Paul, he longs to live only that he may win men and take them with him to glory. His life and labors have made a deep impression on all who know of them.

Nine years ago a young man in Tokyo, Japan, fully surrendered to Christ. His heart, so tender, big and receptive, was filled and satisfied with the love of Jesus. Like his Saviour he at once began to seek and save the lost among the abandoned, homeless, orphaned children of the great capital. These he gathered into a temporary shelter and cared for them the best he could. All the property he owned was at once sacrificed for this cause. The children he put to work in various humble ways to eke out an existence. The privations of Hongo and his little waifs in those days cannot be recorded and realized. The work of mercy grew, and help came from a few Christian friends who knew of his needs.

Years ago the Orphanage was taken from Tokyo to Mishima, a village in the plain of Nasu no Hara, two hundred miles north of the capital. Viscount Aoki leased him a tract of land for seven years without rent. Buildings were

erected and the institution greatly enlarged. A hospital, school (industrial), silk-weaving, farming, and other branches of industry are now carried on. A few years ago Hongo's lungs were attacked and his life despaired of, but he still lives by the mercy of God; and though his lungs have become solidified and only a small breathing space is left, he is tireless in labors and beautifully enthusiastic in this ministry to the abandoned children.

A few weeks ago he came to California to recruit his health and see something of the orphanage work here. He preaches, exhorts and prays continually. On the first Sunday morning of the New Year he spoke for two hours on the Orphanage and the blessings that have attended it. The interest never lagged. His hearers wept, broke out into exclamations throughout the talk, and then gave him all the money in their pockets. Such is the atmosphere of love and faith in this Orphanage home that the beggars, thieves and worst of incorrigibles have been changed into beautiful children. God gave him a wife, a true helpmate, in perfect sympathy and accord with him in all this work of mercy, and in his absence she has the full responsibility of this Orphanage with its forty-one inmates and variety of industrial departments. This visiting brother is a benediction. The "sweetness and light" of the Christ abide within him and shine out in his life continually.

Is this all? Are there only two examples? No, thank God! The Lord Jesus has found His way into the lives of many thousands in Japan and here on the Pacific Coast, and the fruit is appearing in many varieties—a large yield—"some thirty, some sixty, and some an hundred-fold." The Lord Jesus as He looks upon them "sees of the travail of His soul and is satisfied." Could we but see with His eyes, our doubts and fears as to His coming reign over the whole earth would take wings and fly away.

San Francisco, Cal.

## A Dr. Sandford Hunt Memorial Fund.

IT is well known throughout the church that the late Rev. Dr. Sandford Hunt, during the seven years that he served as treasurer of the Missionary Society of the Methodist Episcopal Church, was constant and untiring in his devotion to the interests of the Missionary Society and ever watchful of the funds committed to his care. In the annual meetings of the General Missionary Committee and in the monthly meetings of the Board of Managers he was ever watchful, considering carefully every proposed appropriation and seeking to protect the Society against assuming obligations or undertaking work that the condition of the treasury would not fully warrant. After the appropriations were made, however, he endeavored to so administer the funds of the treasury as to bring the least embarrassment to the Society and the church.

During the last two years of great financial stringency throughout the country, he saw, by reason of the growth of the work, particularly in foreign fields, a debt accumulating upon the Society which gave him great concern. How to reduce the debt of nearly \$240,000, without curtailing the work, was to him a source of great anxiety and a subject of diligent study.

A few weeks before his death he conceived the plan of sending out an appeal to the men and women of the church who were able to come to the relief of the Missionary Society, and ask them to send him \$100 each toward the payment of the debt. He hoped to find at least one thousand persons in the broad field of Methodism who would respond to his appeal, and thus put in the treasury \$100,000 to apply at once upon the debt, and so relieve the pressure upon the treasury. For two weeks before he left for his visit to a few of the Southern Conferences, never to return alive, he was in his office from half past eight in the morning until five at night, constantly busy in sending out his appeal in behalf of the Missionary Society. When warned by his associate in the publishing agency against over-work and the danger of breaking down under the strain, he invariably replied: "It is the Lord's work, and it must be done. My anxiety for the Missionary Society is so great that I cannot rest until relief to the treasury is in sight." Such were the feelings and such was the work of this great and good man in the days just preceding his sudden exit to the unseen world to hear his Master say: "Well done, thou good and faithful servant!"

This faithful and untiring worker has now entered upon his reward in heaven, before the work which was so near his heart was accomplished, and the stirring appeal sent out by him just before he went away is still in the hands of many who have not responded to it. About \$10,000 have been received in special gifts of \$100 each, as the result of the late treasurer's work. May we not ask and expect that our people will respond promptly, liberally and gladly, and in large numbers, to his last and most urgent appeal, and send relief to our missionary treasury? Let at least one thousand persons send to the treasury \$100 each, and all others who can, even through severe personal sacrifice, send \$50, \$25, \$10, \$5, and \$1 each, the aggregate sum to constitute a "Dr. Sandford Hunt Memorial Missionary Fund," and by so doing prevent the recall of missionaries from their important and rapidly growing work in our widely-extended mission-fields at home and abroad. Let the response to this appeal be made within the next thirty days, if possible, thus removing at once the entire debt, and building at the same time a monument to one of the most faithful and devoted treasurers who has ever been called to the responsible duty of administering the funds of our great Missionary Society.

Let this appeal be read to every congregation, Epworth League and Sunday-school in Methodism, and a special collection be taken in each for this Memorial Fund. The sums received will be announced from week to week through the press, and receipts will be sent to donors. All drafts and money orders should be made payable to Homer Eaton, treasurer, 150 Fifth Ave., New York.

C. C. McCABE, } Cor. Secs.  
A. B. LEONARD, }  
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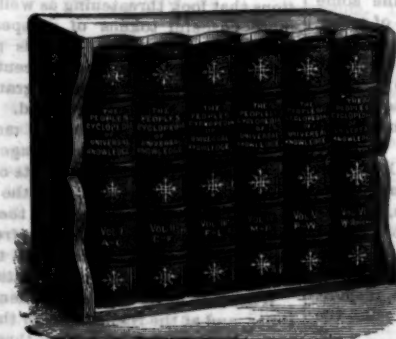


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It costs the proprietor and the dealer but it costs the consumer less, as he gets more doses for his money.

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More people are taking Hood's Sarsaparilla today than any other, and more are taking it today than ever before.

More and STILL MORE reasons might be given why you should take

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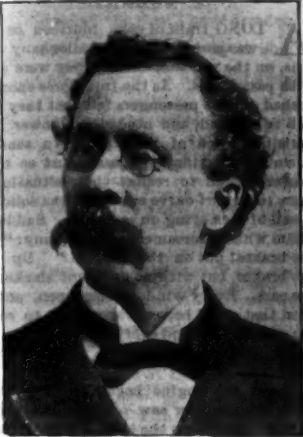
Hood's Pills cure all Liver Ills and Sick Headaches. 25 cents.



## Reopening at Pittsfield, Me.

PITTSFIELD, a beautiful and flourishing village on the Maine Central railroad, thirty miles west of Bangor, has a population of about 2,500, and has doubled its population in the last twelve years. The Methodist church here was unfortunate in its beginnings, and has lived simply because it is hard for a Methodist church to die.

When Rev. Geo. H. Hamilton, now serving



Rev. Geo. H. Hamilton.

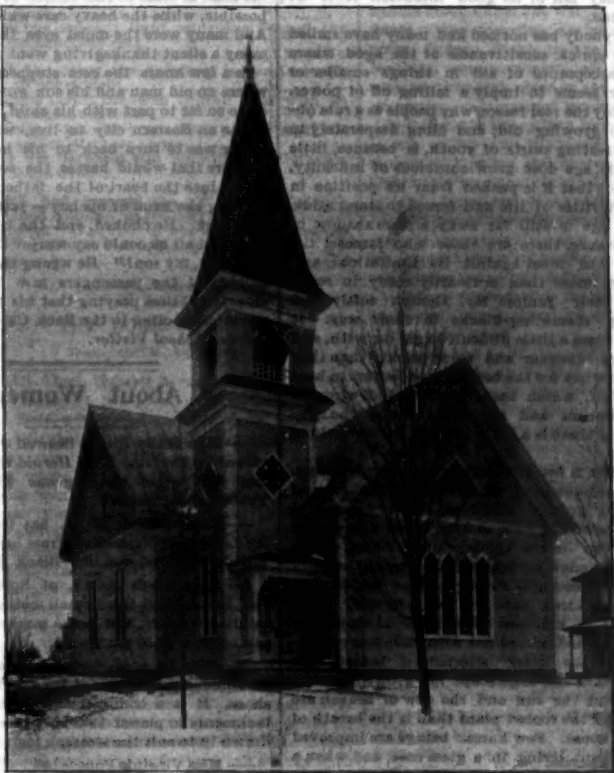
this church the second year, came to the charge, he found a debt of \$450, a dilapidated chapel, and a disheartened people. He set about clearing the debt, and last year burned the mortgage amid the rejoicings of the people. This year he undertook to enlarge and beautify the chapel, which was uninviting and inconvenient. He

inasmuch as that had helped materially were so much pleased with the transformations that they voluntarily presented the church with a rich chandelier and side lamps. Another gift was a beautiful communion service. The entire cost is not far from \$2,000.

The dedicatory services were held on Sunday, Jan. 19, but the exercises began on Wednesday evening with a lecture by Rev. W. F. Berry, of Waterville, on "A Voyage at Sea." Sermons were preached on the afternoon and evening of each succeeding day by the following: Revs. N. LaMarch and O. E. Springer (former pastors), J. H. Irvine and W. L. Brown. Saturday evening a concert was given by local talent, assisted by Mrs. Dair Despret, of Bangor, and Miss Carrie White, of Brewer. These latter kindly gave their services and sang on the Sabbath also, to the great delight of all. Sunday was the great day. Rev. J. M. Frost, of First Church, Bangor, was at his best and preached delightfully both morning and afternoon. At the conclusion of the forenoon sermon the pastor made a report, stating the amount of expenditure, and that \$1,050 were needed to pay all bills. A fine audience was present, but none thought it possible to raise the required amount. Presiding Elder Boynton took the stand and called for subscriptions, securing the entire amount, with several dollars to spare. In the evening the services consisted of communion, dedication, and a praise service, and the people, tired but happy, repaired to their homes, filled with wonder, surprise and admiration. Many persons were involved in this enterprise, and deserve mention; but to the pastor and an excellent building committee who had faith and grit much credit is due.

The Watchman is characteristically practical and wise in saying:—

"Ministers cannot be too wary about being beguiled to use their influence to promote speculative or even business enterprises. A minister who advises a parishioner as to investments is beginning to walk in a dangerous path. Neither should a minister consent to take charge of the funds of his parishioners, to invest them or become in any way responsible for



Methodist Episcopal Church, Pittsfield, Me.

moved the structure to one side of the lot, laid a good foundation, built on a large addition, erected a tower, introduced hard-wood pews instead of settees, frescoed, etc., making the place commodious and beautiful. The lecture-room adjoining the auditorium is convenient and all are heated by furnace. One large bus-

ness, except as an excoeter. We may be old-fashioned in our aversion to having ministers become responsible in any way for the money of other people; but a good deal of observation convinces us that to be entangled in this way is a prolific cause of trouble. A minister who will advise his parishioners to make this or that investment is too unsophisticated to have left the nursery."

## Do you make doughnuts this way?

For frying, Cottolene must be hot, but don't let it get hot enough to smoke or it will burn. To find if it is hot enough, throw into it a single drop of water. When at just the right heat, the water will pop.

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## A Social Table.

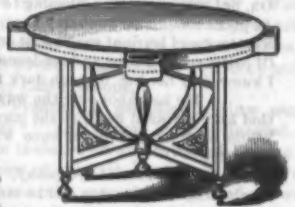
Games form an important fixture in the household calendar during summer and winter alike. They are twice as enjoyable with a specially constructed game table.

With a little ingenuity we have produced a delightful study and game table which gives no indication of its being anything more than an ordinary parlor table, so that it may be used in either capacity as needed.

It is constructed with the usual box frame in which, at regular intervals, are drawers for counters, etc. The drawers may be used for dominoes, chess, etc., etc., so that these will always be at hand when wanted.

The table is of just the right size and height from the floor. It is finely constructed of solid oak with richly carved base. We frame it so that there is very little obstruction to the free movement of the feet beneath the table.

We place a very low price on this pattern.



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## W. F. M. S. Property Burned in Yokohama, Japan.

(Through the courtesy of Mrs. Alderman, we give to our readers Miss Griffiths' account of the burning of the new building, funds for which had been furnished by the New England Branch under the head of "earthquake repairs," as the former structure occupied by the school was entirely destroyed by earthquake in June, 1894. Miss Griffiths, who is principal of the Bible Training School, writes under date of Feb. 9.)

Yesterday morning at 4.30 A. M. I was awakened by a loud rapping on the kitchen door. Hastily springing from my bed, I went to the door. A messenger had come from the Bluff to say that Dr. Worden's house, Dr. Cleveland's, Rev. H. Loomis', and four other houses had been utterly swept away by fire! We were almost stunned. "Any lives lost?" we anxiously inquired. "No—all escaped," was the reply. We dressed, and hastened across the town in the quiet moonlight, with the glow of the smoldering embers lighting the fire right ahead of us; and when we reached the top of the hill, what a sight confronted us! Almost a whole block gone—nothing left standing but the chimneys and one brick basement, and the whole ground covered with a mass of smoking, burning ruins!

How our hearts sank within us! There lay all that was left of our beautiful new building which was to have been completed by the end of this month, and concerning which we had so many hopes and plans. Already we had commenced to plan for the dedication services. And our poor neighbors! They had escaped with their lives and three precious children, but with very little else. The fire started in a temporary building on our lot where some of the workmen stayed at night. In a few minutes it was ablaze, then the new building, and in ten minutes it was consumed, while the fire, fanned by a light breeze, quickly seized on the homes of our neighbors, which were all consumed in an incredibly short space of time—everything gone within an hour and a half.

The fire brigades were soon on the scene; but what can fire engines do without water? And there is none accessible on the Bluff except what a few private wells can supply.

School furnishings, most of the home furniture, and nearly all our personal belongings were stored in the out-houses on the lot, and in Dr. Worden's and Mr. Cleveland's. Of course all are gone. We had been careful to secure insurance on the new building, which we hope nothing will hinder us from receiving.

B. M. GRIFFITHS.

Many good people strongly cherish the conviction that their spiritual life would be greatly enriched by a visit to Palestine, with the privilege of examining the places made sacred by the presence of the world's Saviour. A recent intelligent Christian tourist writes of his experience in that country in a vein that goes far to discredit such general impressions. He states that concerning most of the so-called historic sites there exists the widest difference of opinion among the best Biblical scholars. Professed Christians who live in Palestine possess very crude ideas of the real mission of Jesus and exhibit but little of His mind and spirit. He says:—

"The first thing that strikes one as he enters the Church of the Holy Sepulchre is the presence of the Turkish Guard. They are lounging in the divan, smoking and talking with the most absolute indifference to the character of the sacred building. They are not, however, placed there as an evidence of Moslem power, but solely to prevent the Christians from flying at each other's throats on the very hill of the Crucifixion."

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## The Family.

### OVER THE WAY.

Meta E. B. Thorne.

Poor, and lonely, and old, and gray —  
That is my neighbor just over the way.  
Perhaps you think in her humble cot  
She sadly broods o'er her hapless lot,  
And pines for the comforts that she has not —  
My neighbor over the way.  
I often enter her lonely door,  
Not because she is old and poor,  
Not to pity her lowly state  
As one who is crushed by the hand of fate,  
And bewails the slights of the rich and great,  
My neighbor over the way.

Oh, no! but her life is a blessing to me,  
As plainer and truer each day I see;  
New lessons I learn of such sweet content,  
Of patience with trust and tenderness blent;  
I know why her life by such dark ways went —  
My neighbor over the way.  
God hath bereaved her that she may give —  
While she's learned in patience with grace to live —  
Sweetest and tenderest sympathy,  
Comforting words to you and to me;  
To all who sorrow how dear is she,  
My neighbor over the way!

'Tis true she is poor in this world's store,  
But it only proves to me more and more —  
As I mark the smile in her eye serene,  
Her cheery tones and her trustful mien —  
That she on some inward wealth must lean,  
My neighbor over the way.  
Old? Yes, for the years that come and go  
Have crowned her head with their silver snow;  
But her heart — in its depths every summer's bloom,  
Every autumn's sunshine, each spring's perfume,  
Is shrined to make bright age's blight and gloom  
For my neighbor over the way.

Mayhap to your eye her wrinkled face  
Has naught of beauty, little of grace;  
Yet an aureole rests on that silvered hair  
Like the halo a pictured saint may wear,  
And in chastened sweetness her brow is fair,  
My neighbor over the way.  
Bald I she was lonely? Her pardon I ask;  
She surely would call my words to task;  
She has one friend who is true and strong,  
Her constant companion, her joy, her song,  
For a friend so faithful who does not long —  
As my neighbor's over the way?

Liberietylle, Ill.

### Thoughts for the Thoughtful.

Teach me Thy patience; still with Thee  
In closer, dearer company,  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong;  
In hope that sends a shining ray  
Far down the future's broadening way;  
In peace that only Thou canst give,  
With Thee, O Master, let me live!

— Washington Gladden.

At the bottom of every leaf-stem is a cradle, and in it is an infant germ; and the winds will rock it, and the birds will sing to it all summer long; and next season it will unfold. So God is working for you, and carrying forward to the perfect development all the processes of your lives. — Henry Ward Beecher.

It is the joy of service that makes the life of Christ; and for us to serve Him, serving fellow-man and God — as He served fellow-man and God — whether it bring pain or joy, if we can only get out of our souls the thought that it matters not if we are happy or sorrowful, if we are only dutiful and faithful, and brave and strong, then we should be in the atmosphere, we should be in the great company of the Christ. — Phillips Brooks.

Good things had befallen me, all through the day:  
A blessing of morsels — small helps by the way;  
Work running on even, and coming out right;  
Bright thoughts with the morning, good words at the night.

So evening was sweet, and as shadows fell deep,  
My spirit was turned to the Lord of the sheep.  
"Thou lodest! Thou feedest!" in silence I said;  
"And the crumbs from Thy hands are the best of the bread."

— A. D. T. Whitney.

Beloved — you, if any such there be, who through fear of death have been all your lifetime subject to bondage — be of good cheer! For seven weeks I lay encamped on the further if not the furthest side of the valley of the shadow of death, and it was a pleasant valley. Its tranquility was as gentle, as natural, as deep as sleep. Its activities were as simple as going into the next room. Its atmosphere was peace. Its only gloom was my keenest pity for those who must remain behind. I hope and think that its shadows mark the foregleams of life. We are born into the valley of the shadow of death; and we die out of it into life eternal, which is to know Thee, the

only true God, and Jesus Christ, whom Thou has sent. — Gail Hamilton.

There are few temptations more common to ardent spirits than that which leads them to repine at the lot in which they are cast, believing that in some other situation they could serve God better; and therefore to every such man St. Paul speaks, telling him that it is his duty to try to be himself — simply to try to do his own duty; for here in this world we are nothing apart from its strange and curious clockwork; and if each man had the spirit of self-surrender, the spirit of the cross, it would not matter to him whether he were doing the work of the main spring or of one of the inferior parts. — Frederick W. Robertson.

The laws of causation are constant and uniform. The waters wear the stones; the coast-lines slowly shift; the earth's strata tell the story of the geologic ages; and perhaps each atom bears some modifying trace of every vibration or process in which it has played a part. The forester counts the years of a tree's life by the rings in its woody trunk. But as these annual growths differ in thickness, he can tell or guess what years were friendly or backward, warm or cold, wet or dry, just as by knots in the wood or scars in the bark he can tell the output or loss of buds and limbs. Thus the tree writes in itself the history of its life and the record of all passing seasons.

To an eye that sees all things as they are each man's inner being must contain the stored-up results of all his choices and conduct, and of all the forces and principles that have affected his mind and heart. We number our days as the tree its years; they go to the making of us what we are and what we are to be. Indeed, what we call our character is simply the sum of inward effects produced by thought, feeling and volition — a sum which includes the influences we have actively or passively accepted from nature, from our fellow-creatures, and from the invisible world which we forever inhabit. — Rev. Charles G. Ames.

Perhaps the shadows lie more thickly than the sunbeams; perhaps the winter is more dominant than the spring. These comminglings of light and shadow are seen through all the universe of God. All deep lives have their great joys and their correspondingly great griefs. They are shallow-hearted people who live constantly in one light and with a uniform experience. The Son of God was a Man of Sorrows and acquainted with grief on one hand; but He was equally, on the other hand, anointed with the oil of gladness above His fellows. God has not given the earth up to the devil as his portion; this earth of ours rejoices in heavenly visitants with their transfiguring and celestial sunlight; but across its fairest flowers and its greenest swards shadows often fall and sometimes linger. As the landscape is beautified by the alternations of mountain and valley, of hill and meadow, of river and island, so is life by its apparent contradictions, by its lights and shadows. The day will dawn when earth's vision will glow in a sunlight without an earthly cloud; when the images of the Apocalypse shall become glorious realities, and when in a light of golden glory the mists of earth shall vanish, and only blessed glimpses of the celestial land shall be ours. — Robert S. MacArthur, D. D.

### THE FAMILY A CHURCH.

"THE true Christian idea of a family," says Canon Fremantle, "is that of an association in which every member has his function, some within, some without, the home circle, but which affords a meeting point and a harbor of rest where a higher life of piety or thought or art or worthy recreation can be cultivated by all in common, and where each can gain, through sympathy and prayer and affection, the support which he needs for his special work. Such an association is truly a branch of the universal church, its intercourse Christian communion, its meals sacraments, its life a divine service; it is in itself a kingdom of God, and its aim the establishment of that kingdom everywhere."

This brief portrait of a thoroughly Christian family contains a great deal in a few words, and deserves careful study. Indeed, what is there more worthy of close examination than the question — How can we make the most of the home, how bring it up to the highest point of efficiency as a producer of genuine happiness, a developer of noble character? No one will get out of it all that God has made it capable of accomplishing without the most strenuous application of head, heart, and hands. Is it not the mightiest single agency for good within the scope of the wide creation? Can Church or State effectively compete with its far-reaching, all-embracing influence? It is in itself a church, when rightly constituted, and also a miniature state. The nation has grown out of the family, and is, when at its best, only a larger brotherhood.

Family life must be guarded against tyranny, sensuality, dullness, narrowness. There must be constant recognition of the fact that it has relations not only to its own immediate members, but to a much wider

circle. It must reach out to less favored families, not wrapping itself in a mantle of refined selfishness, but broadening its sympathies to take in many. In all ways that are practicable the general community must be made to feel the influence of its best homes. We are quite sure that something more can be done in this direction than is usually attempted. Most certainly there is no line of effort that will bring greater benefit, both to individuals and the public, than that which causes the true principles of home-making to be better understood. Mothers' meetings are good. Why should there not be fathers' meetings? There are co-operative associations for the purchase or erection of homes — that is, of the outward shell. Let there be societies for promoting the inward spirit, without which the shell is a mockery, the external covering little better than a jail. He who improves the homes of a country should rank among its greatest benefactors.

### OVERDOING IN KINDNESS.

"MY dear," the other day said a lady to a young relative, who was insisting that a delicate mother should not wear herself out by undertaking some work on which the mother's heart was set, "you tire her a great deal more by your opposition than she would tire herself by doing as she wishes to." It was true, though it was hard for the loving daughter to understand why. Youth is eager, impetuous and strong of will, and often, in its very beautiful and unselfish impulsiveness, it wounds those it would help. One has to arrive at a certain place in life to comprehend that the largest kindness which may be done to any one is, in nine cases out of ten, just to let her alone. Especially in the dealings of the young with the old, of grown-up sons and daughters with the parents who stand a generation in front of them, there is need of caution, for even kindness may fall of its good intention if it be overdone.

Everybody has noticed and many have smiled at the quick sensitiveness of the aged where their acceptance of aid in things smaller or greater seems to imply a falling off of power. Probably the real reason why people as a rule object to growing old, and cling desperately to the retreating skirts of youth, is because, little by little, age does grow conscious of infirmity, age feels that it is pushed from its position in the activities of life and forced to stand aside. When age is still far away, a mere shadow in the distance, there are those who forecast the future and rebel against its limitations, and they are more than ordinarily ready to resist when their juniors lay, though softly and sweetly, stumbling-blocks in their way. It makes them a little difficult to get on with, and they are brusquer and more prickly than they would be but for the constant endeavor to hold their own, which has the effect of all struggle and toughness and hardens the one who conquers, so there is a little tarnish on the gold of victory.

Yet this is better than the too easy giving up, the relinquishing of privilege, the loss of standing ground which we sometimes see. I have known a mother at fifty, when she should have been in the splendor and prime of her years, abandon her appropriate chair of state in the family council simply because her strong-willed children were too much for her. Their overreal in kindness affected her as inevitably as if they had treated her with rudeness or neglect. In the latter alternative, indeed, she would have had more scope for growth, for the wind and the sun and the dew of heaven are better for the rooted plant than is the breath of the hothouse. Few human beings are improved by constant living in a glass case, and when a human being ceases to grow and develop, he or she then, and not till then, becomes past usefulness and a cumber of the ground. By what right, by what excuse, do children ever thus impose an arresting kindness on their parents?

Generally speaking, to be very plain about it, children should not interfere too much with the mother's freedom of action. It is a Sunday morning. "You surely are not going to church," says Jane; "in this weather," adds Elizabeth; and "the church will be as cold as a barn, and you will get your death of gripe or pneumonia," supplements Katharine, till among them they either persuade the poor lady to yield against her inclination, or so excite her by their well-meant resistance to it, that she is in no frame of mind to enjoy the sanctuary.

All the while it has never occurred to one of the girls that her mother knows her own preference, has sufficient common sense to take precautions against the weather, and has a perfect right to choose her course and act with independence. I know instances where the affectionate despotism of daughters hinders their mothers from taking a share in church work for which they are eminently qualified, and absolutely ages and invalidates the elder women in lines where they would be most valued and most useful.

This is not a plea against considerate sweetness and gentle treatment on the part of children where old people are concerned; it is a small word by way of reminder to those who do not know or comprehend how too much zeal in sincere, well-meant kindness may be a del-

terious as its opposite. Not always do age and youth see things alike. The point of view differs. Age, it must be admitted, is often capricious and unreasonable, but youth, which we all have had, is so great an advantage in itself that it should learn magnanimity and restrain its desire to rule. One of these days, these flying days, the youngest of us all will be old and will, it may be, remember and regret what can never be atoned for. — Mrs. M. E. BARTON, in *Congregationalist*.

### "CLING CLOSE TO THE ROCK, JOHNNY."

A LONG train of cars, fourteen or fifteen, was passing over the Alleghany Mountains, on the way eastward. They were crowded with passengers. As the iron horse snorted and rushed on, the passengers felt that they had begun to descend, and needed no power but the invisible force of gravitation to send them down with terrific swiftness. Just as the passengers began to realize their situation, they came to a short curve out of the solid rock — a wall of rock lying on each side. Suddenly the steam whistle screamed as if in agony: "Put on the brakes! put on the brakes!" Up pressed the brakes, but with no apparent slackening of the cars. Every window flew open, and every head that could be was thrust out to see what the danger was, and every one rose up in his place, fearing destruction. What was the trouble?

Just as the engine began to turn into the curve the engineer saw a little girl and baby brother playing on the track. In a moment the cars would be on them. The shriek of the whistle startled the little girl, and every eye looking over could see them. Close to the rail, in the upright rock, was a little niche out of which a piece of rock had been blasted. In an instant the baby was thrust into this niche, and as the cars came thundering by, the passengers, holding their breath, heard the clear voice of the little sister, on the other side of the cars, ring out: "Cling close to the rock, Johnny! cling close to the rock!"

And the little creature snuggled in and put his head as close to the corner of the rock as possible, while the heavy cars whirled past him. And many were the moist eyes that gazed and many a silent thanksgiving went up to heaven.

In a few hours the cars stopped at a station where an old man and his son got off. He had come so far to part with his child, who was going to an Eastern city to live, while the aged father was to turn back to his home. All the dangers that would harass the son seemed to crowd into the heart of the father as he stood holding the hand of his boy — just now to part with him. He choked, and the tears filled his eyes, and all he could say was: "Cling close to the Rock, my son!" He wrung the hand of his child, and the passengers saw him standing alone, doubtless praying that his inexperienced son might "cling to the Rock Christ Jesus." — *Sunday School Visitor*.

### About Women.

— Miss Molly Elliott Seawell won the \$3,000 offered by the New York Herald for a novelette. Her first prize winning was \$500 from the *Youth's Companion*.

— Mrs. Mansell, M. D., has translated and the Locknow Methodist Press has published a Roman Urdu version of "Black Beauty."

— Miss Beattie Marsh, of South Pasadena, Cal., has studied the French method of making candied flowers, and has a market for all she can make at \$2.50 per pound.

— Miss Alice M. Taft, of Upton, Mass., has invented an attachment for a pair of buttoned shoes. It is a common shoe button, with attachments so placed that they can be let out or drawn in to suit the wearer's taste.

— Miss Virginia Pope is head window-dresser for a large dry-goods establishment in Buffalo, N. Y., and she receives next to the largest salary paid in that establishment.

— Mrs. Estelle L. Pickering, of Milford, Mass., has carried on her husband's business, that of a mason and builder, ever since his death a year ago. She has proved capable and successful, never lacks work, and even at this dull season has five men in her employ.

— Miss Nellie Cheeley, of Morrill, Minn., has taken a homestead claim, and is going into the honey business on a large scale, starting her apiary with fifty colonies of bees. She is experienced, and will doubtless make a success. This enterprising Minnesota girl will teach school in winter and care for her bees during the summer.

— A paper by Mrs. Elizabeth A. Reed, of Chicago, author of "Hindu Literature," "Persian Literature," etc., has been accepted by the Victoria Institute of London. This paper, entitled "The Ethics of Buddhism: Were they Derived from Semitic Sources?" had to pass the ordeal of the Honorable Council of twenty-seven learned men. Then the original was filed in the archives of the Institute and manifold copies were sent to the leading specialists of the world. They returned their criticisms. Then in the light of the consensus of opinion thus obtained the final decision is made. In the absence of Mrs. Reed, Dr. Theo. Pinches, of the British Museum, read the paper, after which it was freely discussed and acted upon favorably. A copy of the discussion will be sent the author. This is a great compliment to Mrs. Reed, who has given years to laborious researches on this and kindred subjects.



## VICTOR AND VANQUISHED.

## I.

Through the crowded streets returning, at the ending of the day,  
Hastened one whom all saluted as he sped  
along his way;  
In his eye a gleam of triumph, in his heart a joy sincere,  
And the voice of shouting thousands still resounding in his ear.  
Passed he 'neath a stately archway toward the goal of his desire,  
Till he saw a woman's figure loitering idly by the fire.

"I have won," he cried, exultant; "I have saved a cause from wreck,  
Crushed the rival I have dreaded, set my foot upon his neck!  
Now at last the way is open, now at last men call me great,  
I am leader of the leaders, I am master in the state!"

Languidly she turned to listen with a decorous pretense,  
And her cold, patrician features mirrored forth indifference.

"Men are always scheming, striving for some petty end," said she.  
Then, a little yawn suppressing, "What is all of this to me?"

## II.

Through the shadows of the evening, as they quenched the sunset glow,  
Came the other, faring homeward with dejected step and slow;  
Wistful, peering through the darkness, till he saw, as oft before,  
Where a woman stood impatient at the threshold of the door.

"I have lost!" he faltered, faintly. "All is over" — with a groan;  
Then he paused and gazed expectant at the face beside his own.  
Two soft eyes were turned upon him with a woman's tenderness,  
Two white arms were flung about him with a passionate caress,  
And a voice of thrilling music to his mutely uttered plea  
Said, "If only you are with me, what is all the rest to me?"

## III.

All night long the people's leader sat in silence and alone,  
Dull of eye, and brain unthanking, for his heart was turned to stone;  
While the hours passed all unheeded till the hush of night had ceased,  
And the haggard light returning flecked the melancholy east.

But the other, the defeated, laughed a laugh of merriment,  
And he thrust his arms about him with an infinite content,  
Rocking not of place and power and the smiles of those above,  
For his darkness was illumined by the radiance of love.

Each had grasped the gift of fortune, each had counted up the cost;  
And the vanquished was the victor, and the winner he that lost.

— The Bookman.

## THE DORÉ GALLERY.

Jeannette M. Dougherty.

THE Doré Gallery is a collection of over thirty of the great paintings of Gustave Paul Doré, with etchings, engravings, and original sketches in sepia and water-colors. This was a permanent exhibit in London for twenty years, where over two million persons visited it. People from all parts of the world have desired to see these marvelous pictures. They have been exhibited in New York, and are at present in Chicago. The attendance for a single day here has reached over twelve thousand people.

The pictures are both praised and criticized, there being much controversy about their place in art; but the more they are talked of, the greater the crowds that throng the galleries. People stand before these wonderful paintings in awe and wonder, strangely thrilled and touched; finding in them a realism that strongly appeals to the emotions. The great majority do not question faults of drawing and composition; to them they are pictures that tell a story with the simplicity and power that transforms the spectator into a participant in the scenes depicted on the great canvases. For instance, one woman stood in rapt attention before "The Vale of Tears," all unconscious that the tears were rolling down her cheeks. It was as if she herself was one of the figures in the shadowy vale, and the Saviour's invitation was to her. Before the canvas, "Christ Leaving the Pretorium," a gentleman knelt on the floor, his arms about two small boys to whom he was talking in subdued tones as they gazed on the steep stairs of the Pretorium where the Christ stood in His garment of pure white, with the crown of thorns upon His brow. Years ago, during Doré's lifetime, Benjamin wrote of his paintings: "It is not so easy to explain away the profound impression they produce or conviction they give us that here is a mind standing alone in Paris — a mind Teutonic rather than French in its character; looking not so much on the surface of things as at what is hidden underneath; studying the moral of life." Edmund C. Steadman has said: "Doré arouses our sense of awe through marvelous and sublime conceptions of things unalterable and full of gloom or glory."

The canvases are immense in size, and with a multitude of figures that are at first glance bewildering. "Christ Leaving the Pretorium" and "Christ's Entry into Jerusalem" each measure twenty feet in height and thirty feet in length. Doré was at work on the first when the Franco-German war broke out. Calling to his servant Jean, he told him to take down the canvas, roll it up, and bury it in a place safe from shot and shell. He himself went to take

his place in the National Guards. During the siege of Paris Doré stood at the most turbulent quarter; here the artist studied the expressions, features, gestures and passions of men when given over to rage and violent despair, and with only one instinct left — that of preserving their own life.

When the war was over, the canvas was unearthed and the work resumed. The drawing for the head of Christ in this painting fascinated Doré more than any other of his works; he made as many as fifty sketches and paintings for it before he was satisfied. Blanchard Jerrold, who was a life-long friend of the artist, says: "This is the finest head of our Lord Doré put on canvas. The radiance and intellectual dignity in the countenance are beyond any other approach to the unrealized ideal; and he adds that the studies, earnest discussions and reverential labors lying behind the white-robed figure that is the glory and inspiration of the scene, are known to only a few friends of the artist who were near him through the anxious years he was at work on this canvas. When the picture was finished, Doré called a friend to his studio to see it. 'You do not like it,' said the artist in a tone of sadness, as his friend stood in silence. 'No,' replied his friend; 'it ought not to have been a bright morning.' Doré caught the meaning, and, quickly mounting his ladder, with his hand rubbed in great sweeps of neutral over the light. The effect of the change was amazing. Instead of the scene being bathed in light, the sky was clouded and overcast, while the gloom of the morning fixed the eyes upon the majesty of the Saviour. When Doré's mother saw the change, she burst into tears.

The figure of Christ walking down the steps of the hall to Golgotha stands out in striking contrast to the rabble about Him. As far as the eye can reach every available space is taken by the crowd, who throng the floor, steps and corridors of the hall. In the distant background stand Pilate and Herod; at the right of Jesus the Jewish priests. In the foreground stern Roman soldiers force a way through the crowd; at the very front is the drooping figure of Mary in her traditional robe of pale blue and white; kneeling on the marble floor beside her is Mary Magdalene. At the other side where the malefactors stoop under the weight of the cross, is a figure whose cowering, shrinking attitude denotes Judas. Next to the traitor stands a beautiful young woman, lost to all consciousness of time and place as she gazes with rapt expression on the sacred person of the Saviour.

In "Christ's Entry into Jerusalem" the scene is one of joy and gladness. The pathway is strewn with palms, and women lift children in their arms to catch sight of the Master. The group — Jesus and His apostles and friends — has just passed through one of the marble gateways of Jerusalem. In this picture Doré shows his great ability to realize space and indicate multitudes — the city stretching out far behind the group, while crowds throng the streets and roofs and cling to every projecting place where a view can be had.

One of the most beautiful pictures, "The Dream of Pilate's Wife," is illustrative of the nineteenth verse of the twenty-seventh chapter of Matthew. "Ecce Homo" and the "Ascension" are grouped together by the artist as representing the humanity and divinity of the Lord. In the catalog description the words are taken from Canon Farrar's "Life of Christ" — "Ecce Homo" from the chapter entitled "Jesus Before Pilate" (the last twelve lines of the twentieth paragraph); "The Ascension" from the chapter entitled, "The Resurrection" (the last twelve lines of the thirtieth paragraph).

The painting that established Doré's fame as a great artist was "Paolo and Francesca Da Rimini." The subject is taken from the fifth canto of Dante, and is one of the illustrations for the Inferno. Doré is reported as saying that Dante was precious to him because it led to this painting, his most perfect work. Jerrold said Doré was at his best when he painted "Paolo and Francesca," that his mind was unclouded, his life happy, and he was young and felt young. The high merit of the picture recalls the Italian masters.

Two companion pictures that attract great attention are "The Neophyte" and "Day Dreams." The first is a double row of Carthusian monks — old men, whose coarse, sordid faces show their selfish lives. In their midst is a young man with sad, pensive brow, that tells of youthful enthusiasm gone and faith betrayed. The plate for the engraving of this picture is one of the largest in existence. So fastidious was Doré that twelve plates were made for this engraving before one suited him. Doré's pictures have been engraved by the most eminent engravers, a single plate sometimes requiring seven years' labor and costing as high as eight thousand dollars. In "Day Dreams" the same young monk as in "The Neophyte" is shown, enraptured with a vision as he plays the organ. Through the dark chapel moves a procession of monks, while in the flood of light pouring in at the window is the vision — the dim outline of a beautiful young girl.

Doré has illustrated masterpieces of English, French, Spanish and Italian literature, and these have made the artist known to all parts of the world and his name familiar wherever the English Bible, Milton, Dante or Cervantes has gone. Besides these there is Rabelais, La Fontaine, Balzac, Perrault's "Fairy Tales," "Travels in Spain," "History of the Crusades," and many others. Whatever the work in hand, Doré caught the spirit of the author and identified himself with it. Balzac's "Comtes, Droi-

liques" show the artist as a master of the grotesque; but it is a relief to turn from these fantastic beings to La Fontaine's fables, where the faces and action of the animals — frogs, foxes, birds, mice, etc. — are full of droll humor and plainly show they have a language and are taking part in the scenes. The sweet children make you feel the artist had a warm place in his heart for them; and surely he had, for he spent each New Year's day in the children's hospital amusing the little ones. "Idyls of the King" ranks with the artist's best work.

Doré spent some time in Spain, where he stored his mind with picturesque scenes and every phase of Spanish life. On his return to Paris he illustrated "Don Quixote," of which Lowell said, "The book is full of thoroughly good humor." Doré's romantic genius brought a vividness to the quaint, fantastic hero that so enriched the text that the glory of the Spaniard is shared with the artist, as we invariably say Doré's "Don Quixote."

The Bible was the culmination of Doré's vast work of illustrating. The drawings and plates for the Scripture are said to have cost over seventy-five thousand dollars. A large firm in Paris refused the illustrations to Dante, and tried to dissuade him from seeking a publisher; but, like all great men, Doré believed in himself, and said he would have them published if he had to do it at his own expense. The illustrated Dante took the world by storm, the sales exhausting the edition in a few days. "The poet who had passed through all the circles of the kingdom of sorrow struck deep into the heart of Doré. The Inferno presented grand and awful scenes capable of the highest interpretation." Hamerton wrote: "What hall had in store Dante has described and Doré pictured; it is the highest praise for the artist that he is on a level with the poet."

The scenes and associations of Doré's childhood are stamped on the life-work of the man. In speaking of the weird old cathedral at Strasbourg (the place of his birth), the deep gloom of the pine forest, the rugged and sublime mountain scenery, Doré said: "These spectacles were my first vivid impressions." One who knew him well said he would climb to the most dizzy mountain heights with a song on his lips, and his quick, searching eye gathering in the effect and detail of the clouds and their shadows. Doré's genius revealed in wild mountain scenery, dark ravines where torrents tumble and roar, or mighty solitudes where the lonely eagle dwells. Under his pencil trees, rocks and mountains are animate.

The fecundity of Doré's imagination, the versatility of his creative and inventive genius, are simply unrivaled. Life and work to him were great realities; he lived in his art and was devoted to it. In social life he was a delightful companion, but he and his mother were accustomed to live very simply at his home in Paris. He was tenderly attached to his mother, whose death occurred only a few years before his own, in 1883. When Doré's friends heard of his death they would come to the death chamber, burst into tears, and go sobbing away. His last work was the statue monument to Alexandre Dumas, designed and executed by himself. This he presented as a gift to Paris, saying it was "a labor of love to his friend."

Chicago, Ill.

## Boys and Girls.

## HOW HELEN PRACTICED.

Mrs. J. B. Lummis.

IT was Saturday morning, and an ugly, drizzling rain was falling. The great mountains of snow that had been piling higher and higher all winter were slowly settling, while little rivers poured over the sidewalks and down the street.

Dismal faces all over the city looked out on the dismal day. Saturday, and no outdoor fun, after a week in school, was indeed a serious matter.

"It is just as mean as it can be," said Harry Armstrong crossly, glowering angrily at the leaden sky, while baby Maude echoed the sentiment, and puckered her sweet little face into a frown. "I say, isn't it mean that it's got to rain today?" he repeated, as his sister Helen came into the room.

"Oh, I don't care much," said she, carelessly. "I've got the loveliest library book, and I've hardly had a moment to read it. It can rain for all of me, if it wants to." And Helen went gaily away to her favorite seat in the cozy library.

Yes, indeed — Helen was right. It might snow or blow, hail or rain, for all the heed she would give it. Her book held her spell-bound. With flushed cheeks and bated breath she read how brave men died to save life, not to take it; how tender women dared the dangers of the pestilence to care for the plague-stricken. Her heart beat hard and her temples throbbed as she turned page after page.

Harry peered in at the door. "Come on, Helen," he said, coaxingly. "It's too bad not to play with a fellow when it rains."

"Oh, I can't, Harry," answered Helen. "I want to finish my book. How I wish," she added, looking up with shining eyes,

"that I could do something brave and grand."

But the door shut with a decided slam, and the would-be heroine was alone with her dreams.

"Grandma," said Helen, as she lingered by her grandmother's side after dinner, "I'm reading the loveliest book. It tells how in shipwrecks men save others instead of themselves, how ladies take care of the sick when almost every one is afraid and runs away. Do you think I can ever do anything like that?"

Grandma drew the little girl toward her and stroked her hair with a loving touch.

"If you are ever in any such place, may you be the bravest of the brave; but hadn't you better be practicing for it? You have to do the easiest examples in your arithmetic before you can do the hard ones. You can't read Omar before you have had your easy Latin lessons."

"Practicing, grandma? How can I do that?" said Helen, looking puzzled. "No one is sick with any dreadful disease that I know of, and, if they were, they wouldn't let me take care of them. And we won't be shipwrecked on dry land, even if it does rain hard."

"Use your eyes, little daughter, use your eyes," said grandma, nodding her head. "Remember it is *doing* that counts, not dreaming."

"Lives of great men all remind us  
We can make our lives sublime,"

quoted Helen, softly, just as Harry's voice penetrated the quiet room: "Let me, mother! Please let me!" he said, pleadingly. And then: "I tell you, I'm going anyway!"

"Harry!" said his mother, sternly.

"Well, mother, I didn't mean that; but I'd rather be wet through than to stay cooped up here all the afternoon. My throat is most well. Please let me have one good run even if it does rain."

"I don't dare to, my dear," said his mother, sadly.

Helen glanced at grandma, but she knitted quietly without raising her eyes. A flush stole over Helen's face. Could this be what grandma meant? Was this rainy day the time, and this dull, quiet house the place, for her to forget self and think of others? Was she only dreaming of golden deeds and letting her chance to do them slip away? "But this is such a little thing," she thought, regretfully.

"It's too hard for you if it is," whispered conscience.

Helen smiled. "That's so," she admitted, as she jumped to her feet. "Good-by, grandma." And she stooped and softly kissed the placid face beside her.

"Good-by, little one," answered grandma, looking after her with the tender, wistful look that grandmothers' faces often wear.

"O mamma," said Helen, coming into the play-room a few moments later, "can we have an old sheet to make a tent with?"

"Certainly," said her mother. "You can run and get some from the linen closet."

"What are you going to do?" asked Harry, hiding his tear-stained face behind the curtain.

"Oh, I thought we would play menagerie. Don't you want to come?" asked Helen, eagerly. "We can have lots of fun."

Such sights as the struggling sun peeped in upon, now and then, that lowering afternoon! "The magnificent street parade" was headed by "a band of unrivaled excellence," in which Harry's drum took a prominent part. The "Numidian lion" followed, peering sleepily through the "bars" of its cage, and bearing a wonderful resemblance to Dandy, the cat. The "Bengal tiger with her sleeping young" reposed peacefully in the shoe-box, and plainly proved how much our domestic cat resembles her sisters of the Eastern jungles. An African parrot swung contentedly on its perch, while a canary, "recently from its native Isle," burst in upon the martial music with stirring strains of its own.

And when the day was over, when the lion had been rewarded by a bit of steak, and the tiger lay purring her babies to sleep for the night, when the parrot had stopped talking of its native land, and the canary was nothing but a little, headless ball of soft feathers — when the rainy day was over, Harry said, suddenly: "O say, Helen, I think you're first-rate! I'd rather have you than any of those folks you've been reading about."

And when the good-nights were said, mamma's "My little helper," sounded very sweet in Helen's ears; while grandma's words lingered like a benediction from the lips of One of old: "He that is faithful in that which is least, is faithful also in much."



## Editorial.

## NATURE.

THIS is God's world, for He made it, and still lives in and governs it. Nature is God's earlier and greater revelation of His existence and purposes. Though a little hard to read as we advance beyond the pictures, the volume was complete in the first edition. There has never been found any need of a revision. The work was absolutely complete in the hour of creation. No new dispensation has intervened; no re-putting of the case has been demanded. The whole was in at the first. Men had only to interpret. Though they have not always been apt scholars, and have misspelled many words, the old horn-book remains to be gone over again, for the purpose of rectifying earlier impressions. Men have erred in two directions in this study; some have seen only God, and have tried to eliminate Him from nature; others, like some of our scientific men, have gazed persistently into the dust and refused to see anything but the forms of matter. God is in nature as really as He is in heaven, and matter moves only at the touch of His finger.

## THE REAL DISCIPLE.

REAL discipleship begins within, in the heart and conscience, in the determination of the will and the devotion of one's being to the Lord and Saviour. The individual is no longer his own; self has been turned over to Him who redeemed us. Wherever there is a genuine work within, it will be made evident by outward works. The real inward disciple will work the works of the Lord; that is, he will do the things which the Lord commands. We fear many are more willing to follow their own fancy, taste or interest, than the Lord's command; they are more willing, possibly, to define and declare the truth of the Gospel than to live it; but no definition of truth or setting forth of a creed ever saved a soul. We may know the law of love and be as orthodox as Gabriel himself, without being taken a step in the way to heaven.

It is not what we know of the truth, but what we do, that gives life. In the judgment the Lord will not ask what we know, or what we believe, but what we have done. We do what is in our hearts. Achievement is the rule by which the award is meted out in the final judgment. "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." You may know today what the outcome will be by the works which indicate the true condition and standing of the soul. The judgment will be but a reading off of the record made by us from day to day.

## FAMILIAR SPEECH.

HUMAN speech is a most marvelous endowment. The beast can make an outcry or a groan, and the bird can sing after a divine fashion, but neither of them can learn to talk. Speech is peculiar to the human brotherhood. It requires reason and judgment. The varieties of speech are almost as marvelous as the main fact itself. The orator and the scientific professor are almost as far from the common man as though they spoke another language. It is the habit of some to deprecate familiar speech as cheap and worthless, as the mere twaddle of vacant minds. But this is a very unsatisfactory account of the matter. The capacity to use familiar speech is one of the finest accomplishments of the human mind and is never acquired without great care and long and varied practice. Wilbur Fisk was an elegant scholar, able to discourse with the most classic taste, but he was at the same time a master of plain speech, at once chaste and familiar. The humblest man, though a stranger, never failed to feel at home with him; he knew how to talk. There are many who can discourse profoundly, but cannot talk. They have gold eagles and five-hundred-dollar checks in their pockets, but they are in the unfortunate predicament of being without a nickel or a ten-cent bit to buy an orange or to pay fare on the electric road. We need immense quantities of small change in life, but only now and then do we use a five-hundred-dollar check.

The early Methodist preachers were admirable talkers and story-tellers, which was no doubt one element of their power. One could sit all night to hear Billy Hibbard, or Tobias Spicer, or Jesse Lee, talk. There is a charm in the conversation of any man or woman who knows how to use familiar speech. Martin Van Buren knew how to write long and ambiguous sen-

tences, but with the gardener or the stable boy or before the jury of plain men he was master of republican speech; and his son John was equally at home in the palace of Queen Victoria, in the legislature of New York, or with the strange coterie in the next bar-room. He was versatile, but was always at his best in familiar speech. He knew our plain English. Wealth of intellect is always shown in these slight touches. It was an education to hear Wendell Phillips; the talk made the best part of his great addresses. His lectures on "The Lost Arts" and "O'Connell" were long and charming talks. The person who has the secret of familiar speech will never fail to be attractive in any circle.

## BURIED HISTORY.

IN spite of the remarkable historical treasures brought to light by recent excavation and research in the ancient countries of the Orient, we are still largely ignorant of the religion, civilization, and government of the peoples that successively awayed the sceptre of empire over the Mesopotamian plains, the countries of the eastern Mediterranean seaboard, southern Arabia, and the valley of the Nile. The principal museums of Europe and this country are constantly being enriched by important lithic documents of various kinds — tablets, cylinders, bricks, monuments great and small, rock inscriptions, pottery, weapons, and ornaments of different sorts; and these old records are being deciphered, transcribed and translated by the eager, enterprising, and increasingly competent scholarship of the time almost as soon as they leave the soil in which for ages they have been entombed. And yet, probably, not one-thousandth part of the buried chronicles of the past have as yet seen the light. The story of colossal empire in Babylonia, Assyria or Egypt, with its ever-vacillating fortunes, now of growth and expansion, now of dismemberment and decay, now of victory and conquest, now of defeat and humiliation, still lies concealed and silent beneath the grass-grown ruins of palace, temple, tomb and city, and can only be recovered piecemeal in small but interesting and precious fragments at a relatively immense cost of money, time and effort. So large a portion of the story of the ancient world yet remains untold, so rapidly develops the interest in archeological investigation in the East, that every new ray of light thrown on the epochs which remain unchronicled and blank is cordially welcomed and highly prized. Between the sixth and twelfth Egyptian dynasties, for example, there stretches a long period of silence, concerning which the puzzled historian can give nothing but a precarious, conjectural account. Little by little, however, the promise of ultimate elucidation dawns, and the gap will probably some day be filled with well-ascertained historical facts. It is now reported that in the village of Coptos, the scene of Mr. Flinders Petrie's excavations in 1893-'94, "have been found traces of the almost continuous habitation of that site from prehistoric to Roman times by the dynastic race of Egyptian history." The disclosures made by exploration at this point have quite a unique value and interest for the historical student, inasmuch as they show a non-Egyptian race — a people alien in arts, customs and religious observances — to have been in power on the Nile during that obscure period. They buried their dead in old kingdom sepulchres, and have left there traces of their strange funerary customs, specimens of their art and workmanship in flint, slate, and glazed and decorated pottery, hints of their domestic habits, and clues to their semi-savage and outlandish religious ceremonies.

In the Edwards' Library and Museum of University College, London, last winter, visitors had the opportunity of inspecting specimens of the aesthetic taste and skilled handicraft of these strange people of a remote past. The curious product of Prof. Petrie's indefatigable and well-directed researches at Coptos, two winters ago, were on exhibition there, arranged in groups and placed in separate cases, so as to bring out the contrast between the products of non-Egyptian arts and crafts and those which may be considered native to the soil.

It introduces an element of hopeless confusion into one's ideas, respectively, of civilization and savagery, to find a people capable of some of the highest achievements of art — pictorial and plastic — addicted to mutilation of the bodies of their dead, and practicing a form of ceremonial cannibalism. Yet such is the blending of contradictory elements with which these relics of a nameless people of a far-back

age confront us. In the beautiful forms and exquisite finish of their handwork, their graceful terra-cotta statuettes of the human figure, their pictorially embellished pottery, their finely-wrought flint and quartz ornaments and glazed colors, you see the taste and skill of a people far above the average plane of ancient civilization. In their behavior in presence of death, confronted with the impenetrable veil that hides the future from their questioning gaze — a situation which is more than anything else the true test of the moral and intellectual status of a people — you have a style of conduct far below many savage tribes of our day. Whether these conquerors from some western land were really entitled during the time of their domination in Egypt to the blessedness which Lamartine pronounced on those whose annals are a blank, we cannot tell. So far no written record of them has been found; and therefore nothing is certainly known as to whence they came, who they were, or what became of them. We know no more of them than we do of the constituents of the strange funerary unguent which has defied the lapse of hoary centuries and millennia to destroy its virtues, and which was not the least interesting object in the University College exhibition of last winter, with its "heavy, illusive and uncanny perfume."

Along with these interesting unveilings of ancient Egyptian life we are given occasional glimpses of the social, political, commercial and military affairs of an equally energetic race — the people of Assyria. A scholarly Roman Catholic priest, Father V. Scheil, writing from Mossul on the Tigris little more than a year ago, publishes a cuneiform text, of considerable importance, inscribed on a recently discovered stele destined for Constantinople. This stele of Bel-kharrah-bel-usur (eponym in 741 B. C. and again in 727 B. C.) shows him to have been an officer of great dignity and authority under Tiglath-Pileser III. and later as prefect of Gossan under Shalmaneser IV. The inscription in which he proudly recounts his achievements makes him founder of a city, builder of a large temple "like the pier-up of a mountain," maker of laws, patron of colonization and commerce, thus claiming for him a free hand, a large discretion, and many prerogatives, even under the shadow of the stately, colossal, war-loving Tiglath-Pileser III. "He calls his city after his own name; he blesses the successor who shall respect his monuments and the freedom of his city on the one hand, while he curses the careless or mischievous custodian of posterity on the other with a regal grace."

It is curious to be reminded by this old stone document that disputes concerning territorial mores and bounds, and the irritation and soreness arising from failure to observe honor and maintain old landmarks, are by no means troubles of an exclusively modern type. Bel-kharrah-bel-usur carefully defines, in this old legal instrument, the limits, privileges, freedom, and government of his city, and earnestly warns his successor not to oppress the people nor do away with the eloquent witness he has erected of their rights and immunities. Says he: —

23. Master over them let him not exercise, and thou shalt not remove the stele from its place;
24. In another place thou shalt not set it, nor cause to enter a place of seclusion, nor break it;
25. In the dust thou shalt not hide it, in the waters thou shalt not sink it, smear it with bitumen, nor burn it with fire;
26. The inscription thou shalt not erase. The gods whose names in the inscription of the monument are written
27. In the commotion of conflict and battle, the storm of slaughter, the overthrow of Lebanon, the bringer of death,
28. When thy hands are upraised shall hear thy prayers and go as thy helpers.

How irresistibly all this recalls a similar strain of admonition in words even firmer and much more familiar: —

"Thou shalt not remove thy neighbor's landmark [g'bal] which they of old time have set in thine inheritance which thou shalt inherit in the land that the Lord thy God giveth thee to possess" (Deut. 19: 14). "Cursed be he that removeth his neighbor's landmark, and all the people shall say, Amen" (Deut. 27: 17). "Remove not the ancient landmarks which thy fathers have set" (Prov. 22: 28). "The princes of Judah were like them that remove the bound [g'bal]. Therefore will I pour my wrath upon them like water."

No matter what may be the disputes and diplomacy of nations, the principles of morality are obvious and immutable, and are as binding on nations and corporate bodies as on individual men.

## The Awful Trend of License.

LICENSE of the saloon evil logically sanctions the license of other evils. We have stood with hands raised in horror and with faces aghast at the thought of licensing the social evil. It might be that Continental Europe or the great West would do this, but Puritan New England — never!

But the movement is actually begun. A few weeks ago Representative T. F. Keenan, of Boston, introduced House bill No. 625, giving to the police commissioners of this city the privilege of granting licenses to houses "for the purposes of commercial sexual intercourse." Has it come to this? Awake, all ye that love your home land!

## An Important Temperance Movement.

WE refer to the formation in this city last week of the "Boston Ward Option Association." The name aptly suggests the object of the society, viz., the furtherance of the most feasible plan for giving the privilege of local option on the saloon question to the wards of the city. The immediate occasion of this movement is the presentation of a bill before the House of Representatives granting local option to Ward 25, Brighton District. Brighton has about 15,000 people in a community almost entirely separate from the rest of the city. It is only technically a part of Boston, connected with it by one single avenue. Brookline comes in between it and the other wards. The cities and towns adjacent all vote "No," but as Boston goes "Yes," this ward must have some saloons, and may have thirty, or one to every five hundred of the population. Thus Brighton is the bar-room, the sewage depository, of all surrounding towns.

Why should small towns of less than a thousand people have the privilege of saying "Yes" or "No," while the great wards of the city, with perhaps 80,000 population, are denied the right? The "Brighton bill" has been substituted in the place of the liquor committee's adverse report. This is a victory. Each succeeding step will be contested. The great fight will come on ordering it to a third reading and engrossment. Friends of the temperance cause should urge their representatives and senators to favor its adoption. It may be amended so as to give the privilege to each ward of the city.

A further and logical implication is that the right be granted to all the cities of the Commonwealth. It must be understood that the proposition does not carry with it the division of cities now voting "No." That would be a calamity. The cry of "fair play" will not avail. This is the contention of the opponents of the measure. They demand that if "No" wards in "Yes" cities may do as they wish, then "Yes" wards in "No" cities should have a similar right. We are not impartial in the matter of the saloon. It has no inherent rights. Every right is a granted privilege. The movement is one of restriction. Hem in the monster. Make narrower and narrower the sphere of his infamous activity. Draw more and more tightly the chains about his neck. Down with the saloon!

## Another Remarkable Discovery.

IN this age of marvels it still remains true that no discovery is so notable as to find the great man with a mission hitherto unknown, and to announce him to the public. This rare privilege is again enjoyed by ZION'S HERALD. We have discovered, on Cape Cod, the person who knows all about our Methodism and just what is needed in order to adapt it to the necessities of this age! Rev. G. O. Thompson, of Orleans, is the man, and he is informing the readers "on the Cape" of the condition of Methodism and the changes that are demanded, through the columns of the *Yarmouth Register*. So striking and startling are his declarations and suggestions, that we hastened to consult the Minutes of the New England Southern Conference in order to find out more about this new reformer, but we learn not only that he is not a member of the Conference, but we do not find his name among the local preachers. It is to be regretted that at this writing we are only able to say that Rev. G. O. Thompson appears as the "supply" of the Methodist Church at Orleans. Of course no one could speak so confidently concerning the denomination unless he had given many years to careful study and deliberation concerning it. But we will not longer withhold his views from our expectant readers. Writing of the approaching session of the New England Southern Conference, he says: —

"The day is gone by when the people whom the pastor is to serve shall sit in silence and let the Bishop and presiding elder do as they please in regard to who shall serve the people. Let the time limit be scattered to the four winds of the earth. Let the princely salaries that are paid high dignitaries be cut down, and let that portion which now goes to feed the few be divided among the many ministers throughout the land. Let the \$25,000 or \$30,000 that is used as expenses to look after the missionary money be cut down to one-half or less, and the balance go toward the conversion of the world. Let our periodicals be cut down in price, so that our common people can afford to buy them. Let the editors and publishers be cut down on salaries, and divide with the poor of the church, instead of taking and feasting on the superstition of a poor people."

We shall not endeavor to controvert the above statements. The ignorance and conceit which could inspire them are too dense and bumptious for serious treatment. The Methodist, and especially the non-Methodist, readers of the *Yarmouth Register* must be filled with amazement



and much exasperation at this revelation of the abuses and wrongs which Bishops and presiding elders, high dignitaries, missionary secretaries, and the editors and publishers of the church, are perpetrating! Let Bishop Foster and the presiding elders of the Conference avail themselves of the counsel of this new light at the earliest practicable moment!

### Personals.

— By the retirement of Chaplain Donald McLaren on Saturday last, Rev. Wesley O. Holway, now stationed at the Washington Navy Yard, becomes the senior chaplain in the U. S. Navy. He has been twenty-eight years in the service.

— Prof. J. T. Hatfield, of Northwestern University, has been granted a year's leave of absence, which will be spent in Germany.

— Dr. William Burt, superintendent of Italy Conference and a delegate to the next General Conference, arrived in New York, March 4.

— Principal E. M. Smith, of Montpelier, Vt., was a welcome visitor at this office last week. He reports the Seminary as in a flourishing condition.

— Rev. Dr. T. L. Cuyler, of Brooklyn, will deliver the anniversary address for the Virginia Bible Society in Richmond, Va., on the last Sunday of April.

— Secretary J. W. Hamilton, who has been in New England for a few days, left last week to attend the sessions of the Southern (seaboard) Conference.

— Cards are received announcing the proposed marriage of Rev. Thomas Whitehead, of the New Hampshire Conference, and Miss Marie Rohr Davis, of Concord, N. H., March 18.

— The *Christian Guardian*, the organ of the Methodist Church of Canada, announces the death of Rev. Dr. Wellington Jeffers, who was editor of that paper from 1890 to 1893.

— Rev. George Skene, of Harvard St. Church, Cambridge, whose letters concerning his recent trip to the Southwest our readers have much enjoyed, returned to his home last week.

— Rev. W. Hay Atken, general superintendent of the Church of England Parochial Mission Society, is holding a Lenten mission at St. Andrew's Protestant Episcopal Church in New York city.

— Principal C. W. Gallagher, of Kent's Hill, Me., made a pleasant call last week at this office. He lectured on Tuesday evening before the students of East Greenwich Seminary upon "Some Things that Make Men Go."

— Rev. Dr. Joseph Pullman, of Bridgeport, Conn., has withdrawn the notice to default in the suit for slander brought by Miss Jane May, which was put on file by his attorneys, March 3, and it is said the case will go to the jury for trial.

— Bishop Hurst appeared before the Senate Committee on the National University—a visionary project which has been lately proposed—and made a strong argument against the incorporation of an institution of that character.

— Hon. and Mrs. Alden Spears left their home in Newton Centre last week for Little Springs, Georgia, where they intend to remain for one month. The many friends of Mrs. Spears will be glad to learn that she is in improved and quite comfortable health.

— Prof. S. F. Upham, D. D., of Drew Theological Seminary, spoke at Winthrop St. Church, this city, Sunday morning, upon missions, and preached at the church in Everett in the evening. In both places he was listened to by large and enthusiastic congregations.

— Rev. R. Crawford Johnson, secretary of the Irish Conference, who was last year elected its representative to the General Conference of the Methodist Episcopal Church, will sail from Liverpool for this country, with Mrs. Johnson, by the steamer "Germanic," April 1.

— Rev. W. N. Brodbeck, D. D., addressed the Epworth League convention held at Syracuse, N. Y., last week on Wednesday evening, upon "Young People and Revivals," at University Ave. Church, that city, speaking to an audience that completely filled the spacious church.

— In the Baltimore Letter to the *Christian Advocate* of last week the writer, referring to the election of Prof. Frank E. Butler to the chair of English Literature in Boston University, says: "His record of efficiency here has been first class, and Boston is fortunate in securing him."

— The New York Preachers' Meeting held a memorial service for the late Sanford Hunt, D. D., Senior Agent of the Book Concern in New York, on Monday. Addresses were delivered by Bishop Newman and Drs. Homer Eaton, J. M. Buckley, S. F. Upham, W. H. DePuy, and J. Wesley Johnston, who was Dr. Hunt's pastor.

— At a banquet of the Methodist ministers of Omaha and vicinity and their wives, held at the Commercial Club rooms in that city on Monday evening, Feb. 24, Rev. Dr. J. B. Maxfield, presiding elder of Omaha District, in honor of whose sixty-third birthday the date of the banquet had been set, was presented with a fine valise, in behalf of the pastors of the district.

— Philip J. A. Harper, formerly senior member of the firm of Harper & Bros., died at his home at Hempstead, Long Island, March 6, from a complication of heart and kidney troubles. He was distinguished for his philanthropy and benevolence, was president and a trustee of Hempstead Village for over twenty

years, and treasurer of the Methodist Episcopal Church there for many years. Mr. Harper retired from active business in New York six years ago on account of ill health. He was a son of James Harper, one of the founders of the original Harpers'.

— Rev. Manley S. Hard, D. D., assistant corresponding secretary for the Board of Church Extension, is now in the West visiting churches and attending Conferences. He will return to be present at his own Conference, which is the Wyoming, and will then represent the Board at the Vermont, Maine and East Maine Conferences.

— Principal C. C. Bragdon, of LaSalle Seminary, in a personal note written Feb. 26 upon his arrival at Pasadena, Cal., awakens pleasant impressions and memories of our visit to the same place: "This is the land! Calls lilacs for garden borders, pepper trees for fragrant shade, roses, palms, etc., in profusion; no overcoat needed in this evening's walk."

— The *Central of St. Louis* says: "Mrs. Eliza N. Fry, widow of the late Rev. Dr. Benjamin St. James Fry, has been dangerously ill for several days. She is about seventy-one years of age, and is so broken and weak that no hope of her recovery is cherished by her friends. She has suffered greatly, but her intellectual faculties have been alert and active, and she has found grace to help in this time of need."

— Mrs. Della K. Rich, wife of Shebna Rich, formerly well known in Boston, died suddenly of heart failure on the evening of March 3, in Salem. She was a woman of many excellences of character, a devoted wife, a tender and careful mother, and a loyal disciple of the Master. She was highly esteemed and will be greatly missed by a wide circle of friends. She was a member of the Wesley Church in Salem.

— Hon. J. Loring Woodfall, of Rockport, is the Senator from the so-called Gloucester district of Essex County. As he is a member of the Methodist Church in Rockport, many readers of the *HERALD* will be pleased to know the influential position that he holds at the State House. He was in the House in 1894-'95, and in the latter year won special distinction by his success in securing the passage of the Gloucester Water Bill. This year, in the Senate, he is chairman of the committee on Fisheries and Game, and is a member of the committee on Labor and Water Supply.

— Boston Methodism loses a picturesque figure in the death of Dr. Samuel T. Birmingham, March 5. He was 96 years old. For many years he has been a local elder in the church, assisting in the administration of the sacrament, and in his earlier years preaching occasionally. His tall form, erect and stately, his Indian appearance—for he had the best blood of that race in his veins—gave him a commanding presence. He has kept a botanical drugstore in this city for more than a generation. He exerted a wide influence for good in his life, and now, "fully ripe," the shock of corn is gathered to the garner.

### Brieflets.

Our ministers are making a gratifying response to our special offer to send the paper to new subscribers until Oct. 1 for \$1.

The *Michigan Christian Advocate*, with its fresh type, new head and improved quality of paper, is greatly changed in "personal appearance." We have often thought that a paper so ably edited should "dress better."

We greatly rejoice that the indebtedness of the American Board has already been provided for. Now let the Congregational Church "rally once again" and raise the amount needed to make the proposed retrenchment in appropriations unnecessary. It can easily be done, and we confidently believe that we shall soon be privileged to chronicle such a glad event.

We are happy to welcome the *Christian Leader* of this city in the new and modern form.

The *Wesleyan*, of Halifax, edited by Rev. Dr. Geo. J. Bond, contains in its issue of March 4 a very interesting Boston letter. Its noble university, Mount Allison, is presented with admirable electrotypes of the buildings and members of its faculty. Dr. Bond exhibits marked editorial ability. We shall expect to see it recognized by the Methodist Church of Canada at its next General Conference.

At a meeting of the Convocation of Oxford University held in London, March 3, the proposal to allow women to take a degree was rejected by a vote of 215 to 140.

March 22 is Temperance Sunday—one of the red-letter days of the National W. C. T. U. calendar. The organization desires that a temperance lesson be taught in the Sunday-school and a temperance sermon preached to the young people in each church in the land. Pledges will be provided for circulation in the Sunday-school and young people's societies, and temperance literature distributed. The National W. C. T. U. trusts the pastors and superintendents will willingly co-operate with the local unions in this good work for our youth.

It is a favorable sign for the cause of Christianity that some leading men in the great heathen nations have their eyes open to the benefits of the Gospel, even though they may not be able to see the whole truth. The first steps lead to others. They who value the outward fruits will, at length, search for the inner life. Li Hing Chang, the prime minister of China, regarded as the greatest Asiatic, said to Bishop Hendrix, of the Methodist Episcopal Church, South, in a special interview at his palace: "Say to the American people for me to send over more men for the hospitals and schools, and I hope to be in a position both to aid and protect them."

Our 11th page this week contains some interesting contributions.

On Monday afternoon of this week ground was broken for the Hall of History on the site of the American University at Washington, D. C. The exercises were interesting and appropriate to the auspicious occasion.

Many people who desire to remember those less highly favored are taking advantage of our special \$1 offer to provide friends who are unable to pay for the paper with the reading of the same. We were much affected last week as a lady told the story of an experience in carrying a copy of *ZION'S HERALD* to a charitable home for aged women, where she found two life-long Methodists who welcomed the paper as they would the dearest and most helpful friend.

We are happy to welcome to our table the first issue of *The Church*, a "Journal of American Churchmanship," published in this city. It is certainly a very creditable number, both in matter and form, and gives good promise of a prosperous future. We are pleased with its ideal—"a paper which shall hold an unmistakable position of a constructive character, and yet which shall be sympathetically inclusive." The Christianity of Boston and New England will be enriched by a journal prosecuted on such a comprehensive basis.

### A Correspondent's Protest, with Editor's Reply.

Amesbury, Mass., March 5, 1896.

EDITOR *ZION'S HERALD*: In your issue of yesterday I saw an article on the defiant attitude of the "free silver fanatics." I would like to inquire, Mr. Editor, if the fathers of this government, who made silver our standard when this government was founded—such men as Washington, Hamilton and Jefferson—were "fanatics?" If so, who regards them as such? Your article goes on to say that if this thing continues the American people will strike back at the silver men. We expect such not as this from subsidized sheets, such as the *New York Tribune*. Allow me to say, Mr. Editor, that the money sharks of Wall St. have been striking at the vitals of this nation for thirty-five years, and it is now the common people, in the shape of the free silver movement, that is striking back at them. It is rather amusing to hear the talk of reducing silver to token money. Is it anything more than that now? It is also laughable to hear the plutocratic journals talk about the "death knell" of silver when the movement is stronger today than at any time since 1873, and making thousands of converts every day. I would like to know the animus of religious journals shouting themselves hoarse for the gold standard.

Now let's change the subject from finance to religion. We have been preaching the Gospel for nineteen hundred years, or rather we have been preaching part of the Gospel, the part that relates to love to God. Now, Mr. Editor, what has been the result of this one-sided preaching? We have only to look around us in the world today to see poverty, misery, and starvation on every hand, the people ground beneath the iron heel of gigantic trusts, combines, and monopolies, betrayed by their representatives in Congress into the hands of the money power, and the church and the religious press stand by, and say not a word—too cowardly to utter a word of protest in the interest of the common people and against the giant octopus that is throttling liberty. This nation paid with millions of treasure and oceans of blood for the cowardice of the church in its attitude toward the slave power, and it will pay in years to come for its present cowardly attitude toward the money power.

Now, Mr. Editor, if the preaching of the first half of the Gospel—love to God—for nineteen hundred years has produced these results, would it not be a good plan for the next fifty years to drop preaching love to God, and preach the second half of the Gospel—love to man? I do not believe that God really needs our love, and I do believe that man does. I firmly believe that if the brotherhood of man should be preached as earnestly for the fifty years to come as the fatherhood of God has been for the last nineteen hundred, long before the fifty years are out we should have paradise right here on this earth, without waiting till we get over beyond.

I have seen sneers in your paper at the ideas of socialists and reformers who are laboring to abolish poverty, but have seen no scheme proposed by you to take the place of those ideas. Why not present it, if you have any?

C. S. GRIEVE.

The commendable zeal of our worthy correspondent in the above communication has disturbed his equanimity and trenchant not a little upon his candor, sound judgment and practical sense. He no doubt means well, and has, like many other worthy people of our time, a zeal for humanity; but in the treatment of questions he touches, knowledge is as indispensable as real. Great questions are coming up before our age such as the world never met before; they cannot be settled by common man or in an ex-cathedra manner; the knowledge of experts is in demand, and the final settlement can come only with long years of experience. Great social questions have never been settled by theories; they have been worked out in

the laborious and trying processes of social movements. The most confident theorists are usually the most mistaken people. Any government that should presume to follow them would be pretty sure to suffer shipwreck. Our own government has usually listened patiently to the many theorists with which America has always abounded, and then settled the matters in hand with a good degree of common sense, often quite unsatisfactory to the theorists. In our present complications the matter will no doubt be worked out in very much the traditional way. Quite likely the national leaders will not please you or me; but, for all that, the result reached in a practical way may be the best attainable. America never takes much stock in ideal things; she searches for the best really available under the conditions.

Now for the two or three specific points in the letter:—

1. That there are great inequalities in the distribution of wealth in our day, is indisputable. These inequalities have come about by discoveries and inventions in steam, electricity, and the thousand and one appliances for mechanical and industrial production. No one man or company of men could control the result, which is due to the advance of knowledge. The industrial improvements have increased production a hundredfold; the wealth of a century has been piled up in five or ten years; and at the same time this sudden inflow of wealth has disturbed the old order of distribution. The rich man gets the lion's share. The trouble is, no one has practically learned how to remedy the evil. There are many theories, and each theorist is confident he has the panacea. Fortunately he is not able to convince the public. Meantime the public is gradually feeling its way toward a solution. A thousand experiments are going on through society; the vast majority of them will no doubt prove impracticable, but the true solution will be found. Though this seems a hard school, humanity has never learned in any other.

2. He complains that the religious press is too cowardly to protest against these wrongs. He is certainly here speaking without the book. Of all presses the religious press is the most independent. Unpurchasable by syndicate, corporation or political party, the religious press can usually be relied upon for a calm, candid and fair presentation of every question coming within its sphere. This paper allows all sides a fair hearing—allows, indeed, this correspondent to have a full hearing. The economic question has been considered in these columns, and, after going thus far, the editor claims the right to express his own opinions, and not simply to shout the opinions of somebody else. 3. When our correspondent claims that we have been, for nineteen hundred years, preaching love to God without love to man, he evidently travels quite wide of the record. The love of God and man are one and cannot be disjointed; he who really loves God loves his brother also. He who asserts that Christianity, through the ages, has not been the friend of the poor man, flies in the face of all history. In all ages, where there has been a down-trodden race, Christianity has extended a helping hand, and many of them have been lifted from barbarism to a high plane of civilization. Look at England and France—look at all Europe! Look at the missions of Christianity girdling the world today and beginning the process of elevation among wild tribes! Christian sentiment and life are at the base of every reform and process of uplifting among the nations. No such hand is extended toward the poor today as the Christian hand. Christianity not only ministers, but it teaches men to help themselves. Take a thousand of the poorest men in the city of Boston, organize them into a church, and induce them to observe the precepts of Jesus Christ, and in fifty years the organization will occupy a foremost place in material condition and social respectability.

4. We totally dissent from our correspondent's estimate of the value of silver as a standard. If there be any one thing a nation should be careful about, it is juggling with the currency. No nation has tried it without paying the penalty in deranged business and in the cheating. If anybody is interested in a stable and safe circulating medium, it is the poor. What do the silver leaders propose to do? They propose to take a quantity of silver worth say 64 cents, and have the government stamp it \$1, making it legal tender for all debts. The moment that is done, every piece of gold would disappear from the market. Silver alone would be the medium. The poor woman who put one hundred gold dollars in the savings bank, would be handed in return one hundred silver dollars; that is, she would get sixty-four one-hundredths of what she put in. If that would not be a swindle on the face of it, we do not know what would be.

This currency question is too large to be handled by any mere accomplished financiers. Our currency problem today is a question of the world. Damage the currency anywhere, and the world instantly feels it. The bankruptcy of Australia was soon felt in London and New York. We are part of a great political and monetary organism, and can no longer make a standard for one nation. We must be in agreement with England, France and Germany. For us to establish an independent standard would be to work our own ruin. Our correspondent speaks of Washington and Hamilton as silver men; they advocated silver only as a subsidiary coin, to be issued in quantities so small as not to disturb the gold base. They advocated the coinage of silver as we have it already.



## The Sunday School.

### FIRST QUARTER, LESSON XII.

Sunday, March 23.

Luke 12: 37-48.

(Read Luke 12: 1-59.)

Rev. W. O. Holway, U. S. M.

### FAITHFUL AND UNFAITHFUL SERVANTS.

#### I. Preliminary.

1. Golden Text: *Be not drunk with wine wherein is excess; but be filled with the Spirit.*—Eph. 5: 18.
2. Date: A. D. 33.
3. Place: Perea, beyond Jordan.
4. Home Readings: Monday—Luke 12: 37-48. Tuesday—Matt. 24: 42-51. Wednesday—Matt. 25: 1-13. Thursday—Rev. 1: 1-4. Friday—Eph. 5: 1-4. Saturday—Eph. 5: 1-4. Sunday—Isa. 26: 1-7.

#### II. Introductory.

Our Lord is impressing upon His disciples, with most solemn earnestness, the duty of watchfulness—of being constantly on the alert; of being always prepared for the stern trials of their faith, and ready to meet Him at His coming; and in order to deepen the impression, He throws His warning into parable form. Those servants are truly "blessed" who are alert for their lord's return from the wedding, ready to jump at his knock at whatever hour of the night, too eager, in their loving expectancy, to sleep, or think of anything else; to such worthy servants their lord will turn servant and gird himself and feast them. Shifting the scene a little, but retaining the teaching, our Lord reminds His hearers that watchfulness is necessary even for self and property preservation. The "goodman of the house" never knows what hour the thief will select to dig through his wall. Hence, because the Advent of the Son of man will occur "at an hour when ye think not," we should be ever ready for His appearing. To Peter's query, whether the Master intended this teaching for His disciples especially, or for the multitude at large that surrounded them, we are indebted for another parable—of the faithful and wise steward, who distributes the appropriate "meat in due season," acts precisely as though his absent master's eye was upon him, and is therefore ready at any moment to render an account of his stewardship. The reward for such is larger responsibility and more exalted usefulness. But if that steward takes a different course; if he says to himself, my master is no longer near, he has gone on a far journey and "delayeth his coming;" if, puffed up with conceit, he dominates over the household, giving blows instead of meat, smiting his fellow-servants, and even worse than this, falls into excesses of appetite, seeks dissolute companionship—eating and drinking "with the drunken," spending his lord's substance and his own strength in riotous living—all the time imagining that there will be time enough to reform and settle down into ways of sobriety before his master will return; to him, in the midst of his revelry, his lord will unexpectedly appear, discover his unfaithfulness and duplicity, and, without allowing him a moment for repentance, "cut him asunder" by some terrible judgment, and "appoint him his portion with the unbelievers." "Many stripes" shall fall upon the servant who knows his lord's will, and fails to do it; while he who falls through ignorance of that will, shall be lightly punished; just as, in ordinary life, much is expected of him "to whom men have committed much."

#### III. Expository.

37. Blessed are those servants—they are the truly happy, commendable servants. Whom the lord . . . shall find watching—with girded loins, trimmed lamps, and not merely wakeful, but eagerly expectant. The preceding verse shows that the "lord" was returning from "the wedding." Possibly this is the "parable germ" of the Wise and Foolish Virgins (Matt. 25). He shall gird himself.—"When the master returns, he is so impressed with their whole-hearted service that he refuses to treat them as servants and makes them sit down to the food prepared for himself" (Lindsay). Says Alford: "See Rev. 3: 20, 21, where the same similitude is presented, and the promise carried on further—to the sharing of His throne. The Lord Himself, in that great day of His glory—the marriage-supper of the Lamb—will invert the order of human requirements (see chap. 17: 8), and in the fullness of His grace and love will

serve His brethren—the Redeemer His redeemed, the Shepherd His flock." Come forth (R. V. omits "forth").—The disciples may have remembered these words when their Master washed their feet at the last Supper.

38. Come in the second watch, etc.—when the night is far advanced, and signs of his coming fall, and the temptation to slumber grows strong. "The proper Jewish reckoning recognized only three watches . . . the first or beginning of watches from sunset to 10 P. M. (Lam. 2: 19); the middle watch, from 10 P. M. to 2 A. M. (Judg. 7: 19); the morning watch, from 2 A. M. to sunrise (Exod. 14: 28; 1 Sam. 10: 11). After the Roman supremacy the number was increased to four, sometimes called the 'first,' 'second,' 'third,' and 'fourth' watch; sometimes by the term 'even,' closing at 9 P. M.; 'midnight,' at 12; 'cock-crowing,' at 3 A. M.; and 'morning,' at 6 A. M." (Maclear.)

39. And this know—R. V., "but know this." If the Goodman of the house—R. V., "if the master of the house." Known what hour the thief would come.—So our Lord's coming will be "as a thief in the night," unexpected. See Rev. 3: 3; 16: 7. Not have suffered (R. V., "not have left") his house to be broken through—an easy thing to do, the walls being made of clay.

We are to put on the whole armor of God; and, since we know neither when nor where the adversary may assault us, we are never to put it off. Live and die in harness, using such precautions as some say Cromwell did against the assassin's dagger—his dress concealed a shirt of mail. In the council chamber, at the banquet, in court, as in camp, he wore it always. Let the good man go to his workshop, counting-room, market, the place of business, and scenes of enjoyment, as the peasant of the East to his plow, when fiery Medonius scour the land, and bullets whistling from the bush may suddenly call him to drop the ox-goad and fly to arms. The sun glances on other iron than the plowshare, a sword hangs at his thigh, and a gun is slung at his back (Guthrie).

40. Be ye therefore ready also (R. V., "be ye also ready").—"Whole-hearted service is continuous service. The Christian should be always so disentangled from the world that he can always go when God calls him; and yet so engaged with work for the Master that he can be always busy till the time comes" (Lindsay).

Near the close of the last century there was a day which has been known in history as "the Dark Day," when through New England and the Middle States the sun was obscured without apparent reason, and night came at noon. The Connecticut Legislature was in session, and some of the members, moved with fear, proposed an immediate adjournment. "It is the day of judgment," they said, "and it is not fitting that we should be here." But Colonel Davenport, one of the members, said: "I do not know whether this is the day of judgment or not. But if it be the day of judgment it cannot overtake us at a better place than at the seat of duty. Let us light the candles and go on with the business of the House." And then he made his speech on a bill pertaining to fish nets in Long Island Sound (Hurlbut).

41, 42. Peter said.—He was anxious to know whether these injunctions to watchfulness and the rewards that would result to the vigilant were applicable to the few or the many, to the disciples only or to the circle of outside people as well. Who then is?—An abrupt question, but conveying the idea, "May every one be such!" That (R. V., "the") faithful and wise steward.—This servant, or steward, is careful and watchful for his master's interests and prudent in the administration of his affairs. Whom his lord shall make ruler over (R. V., "shall set over") his household.—In Mark's account (13: 34) a number of servants are left by their master to perform appointed tasks; here only one is mentioned. Ministers are undoubtedly referred to primarily, they being "stewards of the mysteries of God," and appointed to watch over the household of faith (1 Cor. 4: 1, 2; 12: 28; 1 Thess. 5: 12, 13); but the lesson applies also to every professed believer. All, however humble, are set over some part of the Lord's work, and He notes as carefully him who is faithful over that which is least as him who is faithful over much. To give them their portion of meat (R. V., "food"), etc.—Not so much to rule as to feed the flock, are they thus exalted; to rightly "divide" the word of truth; to distribute to each individual appropriate and timely spiritual nourishment; and, to that end, to be watchful and prudent. See Acts 20: 28; John 21: 15-17.

43. Blessed is that servant—"blessed" with the joy which faithfulness always carries with it; "blessed," too, for the recognition and reward which await him. His lord when he cometh, etc.—that is, unexpectedly, and finds his servant equally as faithful and prudent in his absence as in his presence.

Mr. Wesley was once asked by a lady: "Suppose that you knew you were to die at 12 o'clock tomorrow night, how would you spend the intervening time?" "How, madam?" he replied: "Why, just as I intend to spend it now. I should preach this night at Gloucester, and again at five tomorrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at 10 o'clock, commend myself to my Heavenly Father, lie down to rest and wake up in glory."

44. Will make him ruler (R. V., "set him") over all that he hath.—He shall be promoted and advanced, and only such as he. The reward for usefulness is increased capacity for

usefulness; for fidelity, a larger and wider inheritance over which to be faithful.

Each faithful servant shall be over all his Master's goods. That promotion shall not be like earthly promotion wherein the eminence of one excludes that of another, but rather like the diffusion of love, in which the more each has, the more there is for all (Alford).

45. If that servant say in his heart—shall reflect within himself; shall cherish unbelief as to his lord's coming just as "the fool" cherishes atheism—saying "within his heart, There is no God." My lord delayeth his coming.—There are no signs of his return; I can relax in my fidelity and watchfulness; plenty of opportunity for a brief season of license. So the youth says within his heart, Plenty of time for me; I am young; I must "sow my wild oats" with the rest; my Lord "delayeth his coming;" there will be opportunity further on to repent and reform. Because judgment is not immediate and crushing, "is not executed speedily, therefore the hearts of the sons of men are fully set to do evil." Shall begin to beat the men servants, etc.—to lord it over God's heritage (1 Pet. 5: 3); behaving despotically and proudly towards his fellow-servants because they will not become partakers of his evil deeds; abusing rather than nourishing them. To eat and drink and be drunken—to be a companion of drunkards (Matthew says "with the drunken") and a drunkard himself.

This warning includes not merely open dissipation and revelry, but whatever leads to it, or in any sense sanctions it. No "servant" of our Lord will permit himself to encourage by his presence even, if he can possibly avoid it, those entertainments where intoxicants form a part of the proffered hospitality. He will guard against all laxity in this direction, by a most determined stand and the most positive utterances. In the present day, with the facts arrayed and the lines so clearly drawn, there is no room for compromise. Every "servant" will feel called upon to be a temperance evangelist; will lift his voice in warning of the danger and death which threaten those who take the first step in this perilous path; and will use his influence, legally and morally, to banish from the community the manufacture and sale of intoxicating drinks (W. O. H.).

46. Lord . . . come in a day when he looketh not (R. V., "expecteth not").—Christ is, of course, intended. "Doubt of His coming does not hinder it" (Schaff). Shall cut him asunder.—The figure is borrowed from the Old Testament—a mode of punishment among the Israelites (1 Sam. 15: 33; 2 Sam. 12: 31); "it refers to a sudden and annihilating destruction" (Lange); to "the sundering of soul and body" (Scott); "a fearful separation of the conscience and the conduct, so that the condemning power of the former is a constant scourge against the continued evil of the latter. This will be a terrible element of future retribution" (Schaff). Appoint him his portion (R. V., "appoint his portion") with the unbelievers (R. V., "unfaithful").—Matthew says, "with the hypocrites;" and adds, "there shall be weeping and gnashing of teeth."

47, 48. That servant which knew . . . and prepared not himself (R. V., "made not ready") . . . many stripes.—"A solemn warning to all who sin with their eyes open, and perhaps a secret warning to Judas. Jesus always implies that man's knowledge is the measure of his responsibilities, and that tenderness will be shown to the ignorant (10: 12, 13). It is implied that there is no such thing as complete moral ignorance (Rom. 1: 20; 2: 14, 15)."

#### IV. Illustrative.

1. When the king of Sparta advanced against the enemy he had always with him some one that had been crowned in the public games of Greece. And they tell us that a Lacedaemonian, when large sums were offered him on condition that he would not enter the Olympic lists, refused them. Having with much difficulty thrown his antagonist, one put this question to him, "Spartan, what will you get by this victory?"

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He answered with a smile, "I shall have the honor to fight foremost in the ranks before my prince" (Plutaroh).

2. A patient was arguing with his doctor on the necessity of his taking a stimulant; he urged that he was weak and needed it. Said he, "But, doctor, I must have some kind of a stimulant; I'm cold, and it warms me." "Preachably," came the doctor's crusty answer; "see here; this stick is cold"—taking up a piece of wood from the box beside the hearth and tossing it into the fire. "Now it is warm, but is the stick benefited?" The sick man watched the wood first send out little puffs of smoke, and then burst into a flame, and replied, "Of course not; it is burning." "And so you are when you warm yourself with alcohol; you are literally burning up the delicate tissues of your stomach and brain" (Haribut).

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## IN PHOENIX, ARIZONA.

Rev. George Skene.

I HAVE been in this little city almost a week, and have not been idle, so I have a pretty good idea of what there is here. Nearly six years ago I spent a few days in Phoenix, and thought then that some day a great city would rise in the midst of this beautiful valley. I believe my impressions were correct. The last few years will be memorable throughout the West as years of great tribulation, yet despite the unparalleled stagnation of business, Phoenix has flourished. At the time of my first visit the business houses and homes of the people were most of them very cheap and simple—typical frontier structures. A great change has taken place. Many fine, substantial blocks of three and four stories have been built. Miles of elegant artificial stone sidewalks have been laid. Beautiful, artistic homes have multiplied, and now dot the suburbs for at least two miles in some directions. Electric car service is making it possible for everybody to have a home in the country. The population of the city has now reached about 12,000 and is increasing rapidly. The growth is steady and healthy.

I took a ride of twenty miles in the saddle the other day, visiting the grounds of the Arizona Improvement Co. A beautiful sight greeted me as I turned a corner on the bank of the grand canal—two hundred acres of thrifty-looking young orange trees, hundreds of almond trees white with bloom, a grove of fine olive trees with their rich green foliage, and fig trees from which three large crops were gathered in 1895. Several hundred boxes of oranges were gathered from this young orchard and placed in the Chicago market two months before the California crop was ready. My ride took me through miles of rich green alfalfa fields, where thousands of sleek, fat cattle were feeding. The air was filled with the songs of birds which thronged the trees bordering the roads. It was a February experience to be remembered.

You will, of course, want to know something about the people who live here. The business men, principally, are energetic, intelligent men from the East. They have planned for the future. Modern conveniences for homes and business are increasing. The society is good, and the general moral tone compares favorably with that of most of our Eastern towns. The churches are growing. Our own church is easily first in the city, socially, financially and numerically. A beautiful new church to cost upwards of \$50,000 is nearly completed. Rev. C. J. Chase, from New Hampshire, is the pastor. This society, under the wise management of Rev. G. H. Adams, D. D., some years ago purchased a lot in a growing part of the city and built a little church. This lot was recently sold for \$15,000 for business purposes, and the money is being used in the erection of the new church in a new location. A few years more of wise management, with the blessing of God, will doubtless make this one of the strongest churches in this great Southwest country.

All the Protestant denominations except the Universalist and Unitarian are well represented, and the Salvation Army is also here in force. The people attend church. Though the Methodists are worshipping in an uninviting hall in the business part of the city, there was a large congregation and an unusually large number of young men present yesterday morning. In the evening, I attended service in the pretty little Presbyterian church, where a congregation of three hundred listened to a stirring sermon from Rev. Mr. Foley, a member of the New York East Conference, who is here for his health.

Besides our M. E. Church, there is a Free Methodist Church, and a society of the M. E. Church, South. Both of these societies have small church buildings. One cannot help feeling that this division of Methodism in a place like this detracts seriously from our strength.

This charming valley is becoming a favorite health resort. There is probably no better winter climate in the world for people with pulmonary affections. Hon. Whitelaw Reid, of the New York Tribune, is spending the winter here with his family, occupying one of the prettiest homes in the city. He pronounces the climate superior to any other in the world.

During the week past a winter carnival has attracted thousands of people. One of the finest parades I ever witnessed took place on the day of my arrival. Among the many interesting floats in the parade was one covered with desert sand, in which were planted the wild sage brush, mesquite and acorn. Among the brush a genuine painted savage was sitting. This represented the desert as it was. Closely following this was a huge float filled with oranges, lemons, figs, grapes, etc., representing the desert reclaimed. Another interesting feature was a company of boys and girls, numbering several hundred, from the Indian schools, marching behind their own band of musicians. There were enough of their fathers and mothers, with hideously painted faces and scanty garments, to illustrate the effect of education and civilization. The whole affair was a wonderful object lesson on the new era in the Western wilderness.

I have just visited the ostrich farm owned by one of our Methodist men. There are now forty-nine immense creatures in the enclosure. As they drew up in line and moved across the field toward us with stately step, we naturally moved to a respectful distance on the safe side of the fence. Some of the birds weigh about one hundred and seventy pounds, and, with their rich black plumage and white wings spread out as they approached us, were very handsome. The plumage, plucked once every

eight months, nets the owner about \$25 per bird. This industry conducted on a large scale is very profitable. One of the visitors threw a good-sized ear of corn to a large bird. He picked it up and swallowed it whole, making but little trouble of it. The ostrich is very savage, and the keeper never ventures into the enclosure without arming himself with a forked stick. A single blow from the powerful foot, which is kicked forward, is sufficient to kill a man. I am told that ostrich farming has not been a success in places where there is any dampness, the birds dying frequently with consumption. In this dry climate, with all natural conditions favorable, a profitable enterprise seems fairly established.

What a glorious sunset! My room is filled with a rosy light. There is a range of the most picturesque rocky peaks breaking the sky-line to the west of the city. A soft blue haze has mantled these mountains all the afternoon. Now that the sun has dropped behind them, a rich, rosy tint touches every rock point, and a deep purple mist spreads over the rugged sides. As I am watching it, the colors are blending and fading, and I know that in a few minutes these rocks will stand sombre and still against the night sky. As quickly as I am writing it the change has come. The night falls very fast here. There is no twilight. But the glorious sunlight has gone only to make way for the most beautiful, quiet, moonlit sky one ever gazed at. How quiet and dreamlike it is, with no sound but the cricket in the trees and the faint hum of the city life in the distance. Only a tired man who has escaped the common life of the old world and sits alone in such a place as this can understand the restfulness of the hush that falls with the night in this new land.

## MORE JOTTINGS.

Rev. W. T. Worth.

I WONDER if that pleasing episode at the very commencement of the New England League Convention at St. Johnsbury, Vt., last October, has ever found its way into print? I think not. But it deserves to be remembered for the wit, etc., which it contained.

We were assembled in Music Hall for the first regular meeting. Speeches of welcome and responses were in order. Rev. T. Tyrie, of St. Johnsbury, gave the welcome of the local church. In the course of his remarks he said: "It is too bad to live you, as you are soon to be Tuckered." Rev. L. P. Tucker gave the welcome of the Vermont Conference. He said: "I ought not to Tucker you, since you are so Tyried." Rev. E. M. Taylor, president of the League, in responding to the welcomes, referring to his travels through the territory during the year then closing, in the delivery of League addresses, said: "I feel like a certain individual mentioned by Job who returned from going to and fro in the earth, and wandering up and down in it!" Revs. W. L. Haven and G. B. Butters, ex-presidents, were on the platform. The latter had led the sunrise meeting that day, and the former was, at this point, called on to ask for the offering from the congregation. He said: "It seems to be the duty of the past of floors of this organization, as soon as they are rid of their horns and boots, to do one of two things—either to lead the sunrise prayer-meeting, or to take the collection." Rev. Frank Haddock, of Middletown, Conn., was down for an address on "The Lost Ideal." When he was introduced he said: "This audience has suffered terribly. It has been Tired and then Tuckered, and has had the devil thrust on its notice; and it is too bad now to make it chase around after me, while I hunt for 'The Lost Ideal.'" Altogether it was one of the merriest and cutest preludes I ever heard. Probably I think of it now, as I am away from home again.

I heard much of the House debate last week on the Senate amendment to the Silver bill. Mr. Crisp, of Georgia, who favored it, talked like a man defending an already "lost cause." Mr. Turner, his colleague, who opposed it, is a most clear and vehement debater, ready in repartee, stabbing every interlocutor with his glittering poniard. No one interrupted him a second time. It was an overwhelming and conclusive answer to the claims of the silver cause. Mr. Dabzell, of Pennsylvania, was equally clear and strong, but was not interrupted in his argument, the opponents of sound money seeming to have conceded the question. One of the sharpest sallies was between two of the Missouri delegation—both Democrats. It appears that Representative Hall has become a convert to sound money at this session. Representative De Armond took him to task, and attempted to administer a metaphysical spanking. He accused him of cowardice and treachery, and said that his constituents bitterly repented sending him to Washington. Mr. Hall's reply was dignified. While it was being delivered the Republicans came over to the Democratic side and stood as a body-guard about the new convert. He said: "My colleague should remember that, but a little while since we had fourteen Democratic representatives from Missouri. Now we have but five. Three of these are now in favor of sound money. My colleague, when

he comes to the next Congress, if he does come, will be likely to be here with even less than the 140 majority by which he now holds his seat." The world now knows what "a cold day" that was for the Senate amendment in the House.

I heard Dr. Oliver A. Brown (formerly of Lynn Common and Bromfield St. Churches) at the Foundry Church yesterday morning. The sermon was strong and clear and very comforting. He is very happy in his pastorate. He will return for the fifth year. The singing was inspiring. It is led by a presbyter, with an organ and cornet, and made that part of the service very worshipful. Dr. Brown is as merry as ever. I must tell a little story he has told me since I have been here. It seems that on "the yellow day," fifteen or sixteen years ago, he, with five other ministers, was out fishing, or sailing, or both, on Vineyard Sound. One of the party was very, very spare indeed. At the height of the unnatural and oppressive atmosphere, and when, because of the commotion of the sea, the Doctor and all thought they must go down, he could bear the solemnity no longer, and taking a tooth-pick from his pocket handed it to the thin brother and said, "X—, here, take this and swim ashore. Give our love to our friends, and tell them how we did." Could anything have been better calculated to break up the gloom, clear the yellow out of the sky, and bring cheer to the heart of the most despondent? He sends his love (although he doesn't know I have written it) to his Eastern friends. Quite a number of the Congressmen—Senators and Representatives—are members of his congregation.

By way of variation, I attended a "holiness meeting" at Pennsylvania Avenue and 4½ St. in the afternoon. When I went in a woman was giving an exposition of the passage, "I, indeed, baptize you with water, but there cometh one after me. . . . He shall baptize you with the Holy Ghost and with fire." She made the first apply to regenerated persons, and the second to those who are entirely sanctified. I thought I had heard "rant" in Boston and vicinity, but this beats all I have ever heard. Certainly Washington is the capital city! Why did not this expositor tarry at Jerusalem until really enlightened by the Spirit? It would be better if she would tarry at Jericho until her beard be grown, if this is the best she can ever hope to do in the unfolding of the meaning of Scripture. Oh, that upon the whole church there may fall such a baptism of the Holy Spirit as shall clarify our vision of truth, and purify the most secret recesses of our spirits! In that hour we may be sure that we shall not fall into the error, so insulting to God, of minimizing the wonderful work done in regeneration, which is significantly called "the renewing of the Holy Ghost."

I finished the day at a large Epworth League meeting at the Metropolitan Church, and at the public service which followed, where Dr. J. H. McCarty officiated. Dr. Johnston, the pastor, has been ill, but is now improving. The sermon was a clear and helpful exposition and enforcement of our Lord's thrice-repeated question to Peter. Dr. McCarty is librarian of the Weather Bureau, and acts also as assistant pastor at the Metropolitan. He is remembered in Providence as a Methewson St. pastor.

I had better confess that, prompted by curiosity, I went to Dr. Sunderland's, to which Dr. Talmage has been called as "associate" pastor. I reached the church at 6.45. The service was advertised at 7.30, but the upper vestibule was already crowded, and the people in waiting would have to continue standing until the pew holders had taken their seats, at the hour announced. There was no trouble or confusion for this cause before Dr. Talmage came. All the sittings are now said to be taken by regular hearers. He will build a new church next. He pursues his well-known method and it succeeds. So, not wishing to stand in line for an hour, I went back to the Metropolitan. Dr. Johnston is going back, too, for another Conference year.

So have passed these enjoyable days in the capital city. Their memory will always be very pleasant to me.

Washington, D. C.

## CONGREGATIONALISTS AND THE TIME LIMIT.

Rev. P. E. Miller.

I AM told that it is an increasingly popular method among Congregationalists for the "church committee" to employ the pastor for a term of years, say three or five, with this provision: that either party—church or pastor—may terminate the pastoral relation at any time on three months' notice. At the end of the term agreed upon the contract may or may not be renewed. The reason given for employing this method instead of the old plan of "settling" a minister is that while the church has as veritably and really a pastor, there is a definite limit to the pastoral term and a change can be made quietly without calling a "council" and thus showing the world their differences. While this

particular method could not be introduced into Methodism, it shows how one great denomination, at least, is seeking to secure "time limit."

May there not be a suggestion in this plan which it would be possible for us to utilize? The place in the itinerant harness that chafes both churches and pastors the most is not that there is a limit, but that there is so much uncertainty as to when the limit will be reached. Lack of any degree of permanence is often most discouraging. No plan requiring time to mature, no system of instruction or evangelism requiring the same, can be entered upon by church or pastor with any heart without some degree of assured permanence. Would there not be a helpful tendency if the following policy were recognized in our unwritten, if not written, code: That the appointing power shall not disturb a pastoral relation after it is once made till the end of the term, unless material cause is shown in due form by the parties desiring a change or the absolute necessities of the work require it; that the subject of change shall not be mooted by either church or pastor till the end of the term unless due and formal notice in writing is given by the church or pastor desiring a change at least three months before the session of the Annual Conference. This would give assurance, comfortable and helpful alike to churches and pastors, of at least a degree of permanence. Lifting the restriction would not give greater permanence on the whole, but less—it would give itinerancy with a vengeance.

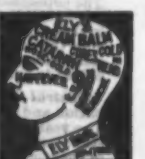
The fact that others, who have tried a system without a time-limited pastorate, are seeking a "time limit," would suggest that we would better keep ours.

Amesbury, Mass.

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Yours truly, W. E. PENN.  
BUREKA SPRINGS, ARK., May 18, 1894.  
The above is a letter written by the late Rev. W. E. Penn, the noted Tex. Evangelist, to Mrs. W. E. Watson New Albion, N. Y.

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## The Conferences.

## N. E. Southern Conference.

## New Bedford District.

**Chatham.**—The ingathering into this church from the work of the "Crusade" and from continued successful effort since, is glorious. The total to date of probationers is 62. The pastor, Rev. J. N. Patterson, has baptized 54, and will baptize and receive more before April. He has been unanimously invited to remain a fourth year.

**New Bedford, Fourth Street Church.**—Rev. B. F. Simon has been unanimously invited to remain the fifth year.

**Sagamore.**—A recital in Liberty Hall by May Agnes Kelley, Feb. 28, under auspices of the Epworth League, was successful. Music was rendered by a local choir. Miss Bertha Perry gave several solos to the accompaniment of her auto-harp. Another daughter has come to gladden the home of Rev. and Mrs. E. E. Phillips.

**West Dennis.**—Rev. J. G. Gammons was one of the speakers at the Washington's Birthday celebration in the public schools.

**New Bedford, Allen Street Church.**—Rev. C. S. Davis is unanimously invited to remain a fourth year.

**Myricks.**—Rev. H. H. Critchlow gave a stirring address before the Taunton Y. M. C. A. Sunday, Feb. 23, on "Men who are Needed." City papers gave full abstracts.

**Taunton, Central Church.**—The Spiritual Work department of the Epworth League, in charge of Miss M. E. Pye, has been doing much outside work of late.

**Middleboro.**—The News, speaking of removing the time limit, says: "This would give the Middleboro Central Society an opportunity to retain Rev. W. F. Davis indefinitely, which would be pleasing to many."

**Provincetown.**—The Old Colony Commission, appointed to mark historic spots, has decided to expend \$500—the whole of the legislative appropriation—in erecting a memorial stone with bronze tablets in Provincetown, to commemorate the "compact" signed by the Pilgrims on board the "Mayflower" in this harbor, Nov. 11, 1620. O. S. Judge Hopkins, secretary of the Cape Cod Pilgrim Memorial Association, heartily concurs with this action. A letter from Hon. W. T. Davis, of Plymouth, to Hon. C. F. Swift, of Yarmouth, is authority for the above.

## Providence District.

**Centerville.**—Rev. J. H. Beckey is closing his third year with prosperity in all departments of church work. Finances are in excellent condition. A debt of \$750 has been paid, and a balance of \$60 remains in the treasury. The collection for missions is over the "million-and-a-half line," all other collections are in proportion. At the fourth quarterly conference the pastor's return for the fourth year was unanimously requested. Two persons were received in full connection, Sunday, March 1.

**Central Falls.**—Three were received on probation and 2 baptized at the March communion. The year has been a prosperous one. Notwithstanding the sickness in his family, every part of the work has been well cared for by the pastor, Rev. L. G. Horton.

**Matheson St., Providence.**—Rev. M. E. Kaufman had the pleasure of receiving his son on probation, Sunday, March 1. The good religious interest continues at this church.

**Tuberside.**—Rev. J. T. Docking received 8 on probation and 3 by letter, Sunday, March 1. The attendance at the class and prayer-meetings has largely increased as the result of the recent revival services.

**Hope St.**—Four were received into the church at the March communion service. A church rally was held Wednesday, March 4, at which all the members were made acquainted with the work and needs of the church. This method of interesting all in the business of caring for the various interests of the church promises to be very successful.

**Trinity.**—The special services have closed, but the religious interest continues. Twenty have been received on probation as the result of the revival work. The Conference year closes with spiritual and temporal prosperity. The return of Rev. J. M. Taber is unanimously desired.

**St. Paul's.**—Sunday, March 1, Rev. W. S. McIntire received 3 in full connection, 2 by letter, and baptized 1. The great need of this church is a larger building. If some benevolent person, or persons, would help them to pay the debt on the present edifice, a new one would soon be built.

**Chestnut St.**—The year has been one of the best in the history of this church. Pastor Cady received 5 by letter, 6 on probation, and baptized 5, Sunday, March 1. Current expenses are

all paid, and a cheerful and happy feeling prevails.

**Asbury.**—The year has been one of general prosperity. A good revival interest has prevailed all the year. There has been a net gain in the membership of 48, most of them from conversions. The finances are easy and the benevolent collections are in advance of previous years. The attendance and interest in the class-meetings have increased, and one new class has been formed. Rev. J. A. L. Rich, the pastor, received 3 on probation and 1 in full connection, Sunday, March 1. The fourth quarterly conference unanimously requested the return of the pastor for another year.

**W. F. M. S.**—The Providence auxiliaries held a birthday party on Monday evening, March 2, in Trinity Church. Notwithstanding the severe storm, there was a good attendance, and more than \$50 was netted for the work.

**Personals.**—Mrs. Hannah G. Whitaker, of the Haven Church, has given \$100 to the Woman's Foreign and \$100 to the Woman's Home Missionary Societies.

Rev. Geo. W. Anderson preached at the Harris Ave. Presbyterian Church, Sunday, March 1. Few ministers in the effective ranks preach as many sermons as this superannuated brother.

**Conference Notes.**—From present appearances there will be very few changes on the district this year. From reports we hear, the brethren on the other districts are more concerned as to who shall be our next presiding elder than the preachers on the Providence District. We are content to leave the matter to Bishop Foster. There are no notes for delegates to General Conference, and no "ecclesiastical politics" is discernible in the vicinity of Providence.

## New Hampshire Conference.

## Dover District.

**Centerville.** for the past three weeks, has been holding special revival services. Rev. J. E. Fischer, of Wickford, R. I., has had charge of the meetings, preaching every evening and giving Bible readings in the afternoon. Considering all the difficulties of the situation, encouraging success has been achieved. Good attendance and deep interest obtained from the start. Mr. Fischer is a plain, direct and forceful preacher. His sermons portray most vividly God's justice as well as His love, and sinners are made to see the danger of delay. March 1 was the closing day of his work here. Instead of preaching in the morning the whole service was devoted to baptism, reception of members and communion. Twelve candidates presented themselves at the altar for baptism, after which the pastor received 19 on probation, 1 into full membership, and 2 by letter.

**Sandownville and Brookfield.** in common with the north country, has suffered from the stormy Sunday which we have had this winter, but the pastor expects all bills to be paid, all collections taken, and all appointments met as well as a round dozen of living souls gathered into church fellowship, before the year shall end.

**North Wakefield and East Wakefield.** with strong confidence in the Christian character and many integrity of Rev. Frank Hooper, based upon more than two and one-half years' acquaintance with him, are earnestly moving to secure his appointment as their pastor, and confidently declare their ability and readiness to give him a comfortable support for next year.

The Lawrence pastors have decided that the New Hampshire Lay Electoral Conference shall meet at 10 A. M. Friday, April 3, in St. Paul's Church, corner of Arlington and Wyman Sts., near the Arlington Mill. Let all delegates-elect take due notice hereof.

G. W. N.

## Vermont Conference.

## St. Albans District.

**St. Albans.**—Sunday morning, Feb. 23, 12 persons were baptized, and 9 on March 1. In the afternoon a talk was given to men only. In the evening a church full of people listened to the story of the prodigal son. Mr. Wilcock, who has been holding the evangelistic services, is a Southerner by birth. He was educated for the law, and was admitted to the bar of his native State—South Carolina. He is a born musician and a ready speaker. His last service was held Tuesday evening, Feb. 25.

**Enochburg Falls.**—The people are happy over the payment of the parsonage debt of \$400 by two benevolent gentlemen—Mr. M. P. Perley and Mr. Olin Merrill. A banquet, celebrating the event, was given in the vestry, Wednesday evening, Feb. 19. After refreshments had been served, a most interesting program was carried out. Presiding Elder Sherburne, a former pastor, presided. The pastor, Rev. A. W. O. Anderson, was unable, from recent illness, to take part in the exercises. Toasts and responses were greatly enjoyed. The last act was the burning of the mortgage on the parsonage by V. A. Irish. The exercises were interspersed with excellent music.

**Waitsfield.**—A goodly number attended the donation for the benefit of Rev. A. B. Enright.

A little over \$50 was left for his welfare. Thomas D. Poland, one of the oldest residents, departed this life, Feb. 21. For many years he was a leading member, and over forty years one of the stewards of the church.

**West Berkshire.**—At the very profitable Sunday-school convention the subject of procuring scholars for the school was considered. The relation of experience by some of the elderly ones, who could remember when they used to attend Sunday-school barefoot, was much enjoyed, and helped to swell the volume of praise in the service. The field worker, Rev. I. B. Miller, was helpful both in address and practical suggestions.

**Personal.**—Rev. G. L. Story is lecturing and forming temperance leagues through the county. He uses stereopticon views to attract and instruct. Rev. P. Merrill has passed comfortably through the winter, and is in usual health at the present time.

**Ipswich.**—An Epworth League has been organized, having forty-two active charter members. This was made possible by the recent revival. A League social, held at Hon. H. H. Hill's, Friday evening, Feb. 25, with prayer, recitation and songs, realized \$8 for benevolent use.

**Jericho.**—Notwithstanding diminished audiences on account of unfavorable weather and traveling, thirty persons had asked prayers up to Monday evening, March 2. The interest deepens. Mr. Whitaker remains for a short time longer.

**Milton.**—Fruits of the recent revival effort appear. Fourteen persons were baptized, Sunday morning, March 1.

D.

## St. Johnsbury District.

**Newbury.**—Miss Martha J. Tenney, of Haverhill, Mass., is to construct a brick and stone library building and present it to this town, the gift being in memory of her father, the late Col. A. B. W. Tenney, who was long a prominent resident of the borough and the president of the Wells River National Bank. Other towns in the State are getting similar gifts, and it is now announced that Westminster is soon to be the recipient of a library building which will cost \$100,000.

**Island Pond.**—The pastor, Rev. G. O. Howe, recently gave an able address upon "Ideals" at a public gathering of the Masonic and Odd Fellows' fraternities. The ladies of his church were advertised to give a dinner to the citizens on town meeting day.

**Guttenberg.**—The presiding elder, Rev. Joseph Hamilton, preached at the fourth quarterly meeting service. The sermon was one of great power, and nineteen came forward for prayers at the close of the service.

**Bloomfield.**—Rev. and Mrs. John McDonald, of Glover, have been spending a few days with their son, Rev. Geo. O. McDonald, the pastor of our church at this place. Mr. McDonald and wife have given faithful service to this warm-hearted people, and their efforts are cordially appreciated. When the snow is too deep for his team, the enterprising pastor makes his pastoral rounds upon snow-shoes. Five persons were baptized by Rev. John McDonald at the quarterly meeting held by him, and others were found who desired to seek the way of life.

**Hardwick.**—A union service was recently held at the Methodist church, Rev. Dr. Willits delivering a sermon of marked beauty and impressiveness.

**Personal.**—Rev. Dr. J. W. Hamilton, one of the secretaries of the Freedmen's Aid and Southern Education Society, has been making a brief tour of the Conference, speaking at four places in the interest of this Society. Large audiences enjoyed an address excellent in matter, superb in manner, and patriotic in trend, and responded with collections far exceeding the average raised. Together with the other two places previously visited, this makes six charges within Conference limits which Dr. Hamilton has covered this year, doing the best of service for the cause in each instance. When before has a representative of this, or of any other General Conference society, done as much for this Conference in a single year?

**St. Johnsbury.**—Pastor Tyrie recently wrote that "between typhoid fever, pneumonia, grippe and muscular rheumatism" there was at least one case of illness in as many as two-thirds of the families of the parish—a most unprecedented state of affairs. The ladies of the church gave a successful chicken-pie supper on Washington's Birthday.

**Glover.**—The congregations are well sustained under the administration of Rev. John McDonald and wife. The Sabbath-school is in a vigorous condition. Several additions have recently been made to the church, and the Epworth League meetings are very helpful to the young Christians.

**Newport.**—The fourth quarterly meeting was of unusual interest. Two joined on probation, 2 were baptized, and 11 were received into full membership—4 from probation and 7 by letter—and a goodly number were at the altar as seekers at the close of the service. Presiding Elder Hamilton preached in the evening and conducted a revival service. This is Dr. Cooper's fifth year at Newport, and both he and the church may review the past five years with an honest satisfaction at the material and spiritual advance made by the church.

**Barton.**—Rev. W. E. Douglass, the pastor, has been unanimously invited back the second year by his quarterly conference. He recently gave an interesting and instructive lecture on "Gettysburg" before the G. A. R. Post and friends.

**Craftsbury.**—Rev. W. B. Smithers, of Hardwick, recently gave a lecture at this place on "Unhappy People, or You and Your Place."

**West Burke.**—A recent letter from the pastor, Rev. P. N. Granger, reveals the pleasant fact that he now expects to be able to attend the coming session of Conference, though he will have to walk on crutches. At the date of writing he was still confined to the bed, although he had lost none of his characteristic hopefulness and courage. His work has been cheerfully kept up by his brethren, as far as they were able, those on contiguous charges preaching for him in the afternoon. Mr. Granger has been unanimously invited back for another year by his quarterly conference.

**Berre.**—Being called to attend a funeral of one of his former parishioners and converts, Rev. W. B. Smithers, of Hardwick, cheered a multitude of his old friends with a smile and

(Continued on Page 14.)

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In the spring everybody needs, and should take, a spring medicine. Not only is this a common practice, but a very necessary and healthful one. It is a fact which physicians recognize generally.

In the spring there are a great many and important changes going on in the body. Perfect health cannot be maintained while the system is clogged and the organs sluggish, and the person has a languid and weakened feeling, with more or less nervousness and debility.

The best spring medicine, beyond a doubt, is Dr. Greene's Nervura blood and nerve remedy. In proof of this, thousands of testimonials are being constantly published in the papers. The following is from Mr. H. M. Burgess, who has care of the Labor Temple in Minneapolis, Minn.:

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The spring tours announced by Messrs. Raymond & Whitcomb, with April 21st as the date of leaving Boston, are unusually enticing this year. Not only the wonders of Colorado and California are to be seen, but also the Pacific Northwest, Picturesque Alaska and the marvelous Yellowstone National Park. Persons desiring to know further details of these delightful tours can obtain a special circular relating to the same at the office of the firm, 298 Washington St., Boston.

## Church Register.

## HERALD CALENDAR.

Boston North Dis. Fr. Mtg. at E. Pepprell, March 20  
**CONFERENCE.** PLACE. TIME. BUREAU.  
 New Eng. South'n, Fall River, Mass., April 1, Foster  
 New York East, New Haven, Conn., " 1, Merrill  
 New York, New York City, " 1, Hinde  
 New Hampshire, Lawrence, Mass., " 1, Fowler  
 Maine, Auburn, Me., " 1, Merrill  
 New England, Springfield, Mass., " 1, Foss  
 Vermont, Barre, Vt., " 1, Fowler  
 East Maine, Oldtown, Me., " 1, Merrill  
 Troy, Gloverville, N. Y., " 1, Fowler

## Money Letters from Feb. 17 to March 2.

H. M. Ash, T. P. Baker, J. H. Blake, Julia A. Birby, Annie H. Baker, G. S. Butters, H. H. Bausing, Mrs. Horace Brown, G. F. Bradford, A. N. Burke, Dr. A. Burt, Jr., H. G. Butler, H. A. Brown, B. Burlingham, Mrs. M. A. Brewer, R. A. Berry, S. T. Birmingham, J. H. Bowen, J. R. Clifford, O. C. Call, May L. Calfelt, C. H. Clegg, M. G. Co, G. H. Cheney, C. S. Cummings, L. J. Coombs, P. J. Cook, N. H. Calef, A. O. Dutton, Mrs. W. H. Downs, Neal Dow, O. E. Damon, W. H. Dunnack, Mrs. M. W. Dewey, Orrin Daggett, A. R. Dresser, Miss Lena Eaton, H. E. French, Mrs. M. A. Farwell, H. P. Forrest, Mrs. A. W. Groat, P. E. Graves, Mrs. Mary Goodale, J. D. Gregory, Mrs. H. A. Higgins, W. F. Hyde, W. H. Hutchins, C. W. Holden, H. P. Hood, H. Haley, Mrs. B. G. Hutchins, Abner Howard, J. A. Kenyon, Mrs. L. H. King, A. W. Kingsley, O. A. Leach, Lord & Thomas, J. H. McCullough, Mrs. A. O. Mitchell, H. S. Moore, J. R. Maco, G. F. Millard, W. H. Moore, J. O. Moss, M. D. Moore, C. W. Morse, Mrs. B. Morgan, J. H. Marden, D. D. Nye, O. T. Norris, Mrs. Mary Niles, J. H. Newland, Simeon Perry, F. M. Page, Mrs. W. H. H. Pillsbury, Mrs. P. W. Perrin, B. J. Pope, B. W. Quinn, W. Ramsden, Miss E. A. Robinson, W. A. Richard, Mrs. Boothwell, Alex. Rejnick, Mary Salmon, G. A. Sisson, G. M. Smiley, H. Snow, Mrs. M. Sawyer, S. F. Studley, S. B. Sweetser, C. W. Stoughton, Mrs. G. W. Smith, Charles Smith, A. Sanderson, I. H. Smith, J. L. Spending, Jr., Geo. Taylor, H. Tuckley, W. O. Townsend, The Century Co., J. W. Thompson, J. J. Treadwell, W. H. Wardell, L. B. Wilson, L. M. Whitney.

## Also from March 2 to 9.

Bessie Allen, Mrs. A. B. Bulkeley, Lizzie Ballentine, O. H. Beale, H. B. Cady, T. Y. Crowell & Co., M. W. Carlisle, J. A. Chapin, J. W. Cleveland, W. F. Davis, W. H. Downs, Benj. Dyer, G. W. Fuller, Miss L. G. Gifford, J. W. Gifford, Thos. Hawthorth, W. H. Haskins, D. Hinkley, J. W. Jordan, N. Kimball, L. J. Kilburn, A. A. Kidder, Mrs. J. W. Laag, W. S. McIntire, O. L. Newton, Lettie A. Pierce, Pettin-gill & Co., F. H. Putnam, Charlotte I. Pond, M. E. Post-land, H. A. Ridgway, W. F. Sheridan, J. H. Sears, C. W. Smith, John Tretchen, W. L. D. Tumbally, Mrs. I. L. Wardwell, Mrs. C. S. Wilson, T. C. Watkins.

**NOTICE.**—Special meeting of Presbytery and Committee of New England Conference on Friday, March 13, at 3 p. m., in Bromfield St. Church.  
 L. B. Bates, Chairman Com.

**METHODIST SOCIAL UNION.**—The March meeting of the Union will be held at the American House on Monday, March 16, at 3 p. m. Dinner will be served at 5.30 o'clock. Addresses will be delivered by Rev. Edwin A. Schell, D. D., General Secretary of the Epworth League, on "Methodism as a Laymen's Movement," and Rev. Edward M. Taylor, President of the First General District Epworth League, on "Methodism in the Field."

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**BUCKSPORT SEMINARY REUNION.**—The Second Annual Reunion and Banquet of the Bucksport Seminary Association will be held at the Parker House, Boston, on Thursday, March 21. Reception from 8 to 9 o'clock, followed by the banquet. After-dinner speeches from some or all of the following: Prof. A. F. Chase, Hon. Edwin Ginn, Hon. Thomas H. Sherman, Mr. J. F. Knowlton, Miss A. M. Wilson, Miss M. E. Hodgson and Mr. R. J. Sprague. Misses Louise L. Fernald and Lucie D. Nash will give instrumental music, and Mr. Hoyt Conroy readings. Come yourself, and urge all your Seminary acquaintances to come. We intend to make this the largest and most successful reunion of its kind yet held in Boston. The success of our first reunion warrants us in expecting that not less than 150 will be present upon this occasion. Tickets may be obtained from Mr. Walter D. Buck, 45 State St., Room 22. Please promptly inform him how many you desire.  
 W. M. CRAWFORD, Cor. Sec.

Most families use some cereal food for breakfast. Many are discovering that oatmeal overheats the blood. Wheaties, prepared by the Franklin Mills Co., of Lockport, N. Y., from the choicest specially selected spring wheat, is the ideal breakfast food.

**MAINE CONFERENCE.**—Candidates for admission on trial will present themselves to the examining committee at the vestry of the M. E. Church, Auburn, on Tuesday, April 1, at 9 a. m. JAMES WATSON, Chairman Ex. Com.

**NEW ENGLAND CONFERENCE.**—The examination of candidates for admission on trial will be held in Springfield, Thursday, April 3, at 3 p. m., in Asbury Church.  
 EDWARD M. TAYLOR, for Com.

**ALPHA CHAPTER.**—The next meeting of the Alpha Chapter of the Boston University School of Theology alumni will be held on Monday, March 18, at Room 2, Crawford House, Boston. Luncheon (European plan) at 12.30 p. m. At 1.15 Rev. W. H. Meredith, '73, will read a paper on "What is the Exact Work (Theological and Psychological) Wrought in Regeneration?"

**NEW ENGLAND SOUTHERN CONFERENCE.**—Examinations for local elders and local deacons' orders will be held at the First Church, Fall River, at 9 a. m., Tuesday, March 21. The examination for admission on trial will be held at the same place and time. All the examinations will be in writing.  
 C. W. HEDGECOCK, for Com.

**MAINE CONFERENCE.**—The Local Preachers' Association will hold its annual meeting in the vestry of the M. E. Church, Auburn, on the first day of the Conference session, Wednesday, April 2, at 1.30 p. m. All local preachers living within the bounds of the Maine Conference may be members of the Association by signing the constitution.  
 JOSEPH MOUTON, Sec.

**BOSTON NORTH DISTRICT PREACHERS MEETING.**—At East Pepperell, Friday, March 20.

## PROGRAM.

10 a. m., Devotions, led by Geo. H. Sanderson; Asbury, the Pioneer Bishop, D. H. Eli; Pre-Millennialism and the Two Resurrections, A. Woods, 11.30, Conference: General Conference Delegates, led by Geo. S. Butters, 12, Dinner. 1 p. m., Devotions, led by Geo. H. Perkins; The Modern Socialistic Crisis, R. H. Howard; Reply to Steele, James Mudge; 1, Conference: Pastoral Visitation—How to Meet Changed Conditions, led by R. T. Currah.

H. H. PAINE,  
 D. H. ELI,  
 GEO. S. BUTTERS, } Com.

## Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

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**Y. M. C. A. CONFERENCE.**—The Annual Conference of the First District of the Young Men's Christian Association of Massachusetts and Rhode Island will be held at Amesbury, Mass., March 13-15. An attractive program has been prepared. Papers on the following topics will be read: "Deputation Day—Its Object and Value"; "The Gymnasium as a Factor in Building up Healthy Bodies"; "Industrial Education—The Opportunity of the Association to Reach the Artisan and Laborer"; "How to Make the Association a More Popular Resort for Young Men." Addresses will be given by delegates in the churches on Sunday. Information relative to the Conference can be secured from the General Secretary of the Amesbury Association.

**W. F. M. E.**—The Framingham District Association of the W. F. M. E. will hold a district meeting on Wednesday, March 13, at Hopkinton. Auxiliary reports and matters of business will fill the morning session. Miss Emma Hall, of our Italian Mission, is expected to address the afternoon gathering. Sessions will open at 10 a. m. and 1.30 p. m. Basket lunch. Trains on Boston & Albany connect with electric at South Framingham for Hopkinton.  
 Mrs. D. H. Eli, for Sec.

**REOPENING OF THE CHURCH AT SMITHTOWN (Seabrook), N. H., March 18.** Rev. L. B. Bates, D. D., of Boston, will preach at 3 p. m. Refreshments in the vestry, and Old Folks' Concert in the evening. All former pastors cordially invited.  
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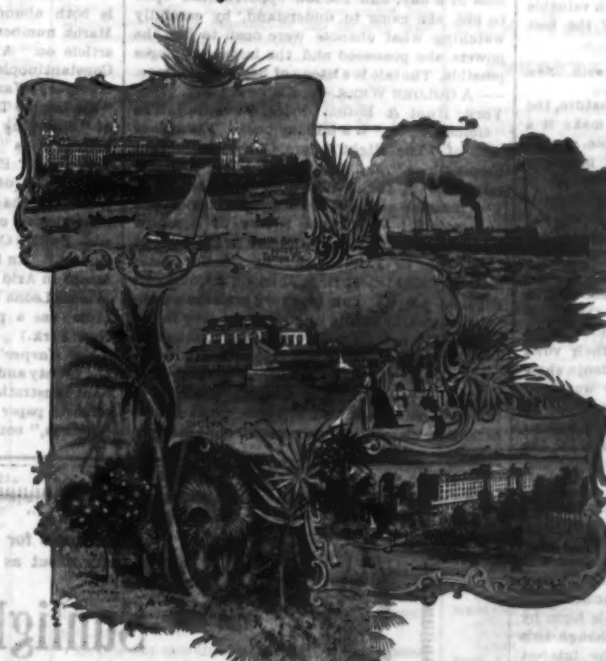
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## Our Book Table.

Bayard Taylor. By Albert H. Smyth. Boston: Houghton, Mifflin & Co. Price, \$1.25.

We have here a fresh instalment of the "American Men of Letters" series. The book is extremely readable, containing, as it does, a very clear and fresh re-statement of Bayard Taylor's record as it appears to the literary world today. He was essentially a poet, who came near being buried out of sight by his rehash of travels which could have no more than a temporary interest. In Iceland he was pleased to be recognized as the American skald. Of late years Taylor has been more fully recognized as a poet; Stedman assigns him a high place. But this author gives a brief view of the man as a reporter, traveler, lecturer, land-owner, novelist, and poet. This must be, to the literary reader, one of the most attractive books of the series.

The Whence and the Whither of Man. Being the Morse Lectures of 1894. By Prof. John M. Tyler. New York: Charles Scribner's Sons. Price, \$1.75. For sale by W. R. Clarke & Co., Boston.

This volume contains a brief history of man's origin and development through conformity to environment. The author starts with the question of man's origin, and traces the scale of being up through the protos, worms, vertebrates, to man. The doctrine of natural selection is accepted as the true hypothesis, and the relation of the theory to the Bible teaching is considered. Prof. Tyler believes in both evolution and the Bible, and he thinks the world is coming more and more to this faith. The lectures make an admirable popular statement of current scientific truth.

Public Speaking and Reading. A Treatise on Delivery according to the Principles of the New Eloquence. By E. E. Kirby, A. R. Boston: Lee & Shepard. Price, \$1.

The old style of oratory was majestic in its sweep; speakers endeavored to follow Demosthenes and Cicero. The speaking of Phillips and Beecher made a new era in American oratory. These masters of speech, especially the former, were conversational—"simple, direct, varied and spontaneous." Prof. Kirby builds along this later line. He gives, as the essentials of public speaking, clearness, force and elegance, and finds the sources of these elements in the mental content of language, earnestness, control, reserve force, conversational basis, the audience, and good will. The author has had much experience in teaching at Harvard and Boston University, and has here given us one of the best books on the subject.

Doctor Warrick's Daughters. A Novel. By Rebecca Harding Davis. New York: Harper & Brothers. Price, \$1.25.

In this American novel the author paints close to real life. The attempt is to find the happy marriage. The daughters of Dr. Warrick tried to solve the problem. Mildred, though she loved him, jilted her romantic Southern lover for David Plunkett, an oil millionaire of Pennsylvania. Anne took Brooke Calhoun, a plain, unselish, true man, and found a happy life. This story is repeated every day in actual life. The love of money orases people; they marry rich to find a skeleton in every closet in the house. Happiness often flies from the palace of the millionaire to abide in the cottage where love is the only wealth. The lesson of the story is finely put, and the characters are like studies from life, so real do they appear.

Dictionary of Burning Words of Brilliant Writers. For the Use of the Senate, the Bar, the Pulpit, and the Orator. By Joseph M. Gilbert. New York: Wilbur F. Schuman. Price, \$1.

The public speaker or writer always finds it convenient to have a dictionary of quotations at hand. The many words of the kind are of various merit. Some are trashy, others not well prepared. This volume contains much valuable material, well arranged. It is one of the best books of its kind.

The Day of their Wedding. By W. D. Howells. New York: Harper & Brothers. Price, \$1.25.

Though celibacy is plainly against nature, the society of Shakers, like the monks, make it a leading virtue. Any new Bible people receive which is against God's older Bible of nature is plainly false. The older revelation is never revoked by the newer one. In this story Howells paints Shakerism to the life. He shows the power of custom in overcoming the natural instincts of the race. The substance of the story is that a couple of young Shakers fall in love, fly to Saratoga, and are married according to the customs of civilized society; but their education confronted them at once, and was too strong for nature; they renounce their vows and return to the society. The incidents show how false ideas and practices may warp and neutralize nature itself. Howells conveys an important real truth under the form of fiction: The environment may prove too strong for the soul; many social forms repress the inner and true life.

The Trumpet Major. By Thomas Hardy. New York: Harper & Brothers. Price, \$1.25.

"The Trumpet Major" is Hardy's latest tale, verging more closely on the historical than any of his preceding stories. The materials were found in a mass of traditions and memories of real events, and were molded into this form by the power of a creative genius. Though this story has four main characters, the interest centres about John Loveday and Anne Garland. No one of Hardy's novels reads more delightfully than this.

The X Jewel. By Hon. Frederick Moncrieff. New York: Harper & Brothers. Price, \$1.25.

This romance depicts the condition of Scotland and the temper of her people in the reign

of James VI. of Scotland or James I. of England. Popery was the red rag by which the Presbyterian sectaries were fired with unconquerable zeal. The king never lost his taste for popery, and Andrew Melville was a leader against the vile practices of the harlot church. The Earl of Arran plays a great part. Perhaps the most striking passage in the story is the account of the rencontre of Andrew Melville and the king. Without exhibiting the master hand of Scott, the author furnishes a striking historical romance.

What shall I Tell the Children? Object Lessons and Teaching. By Rev. George V. Leitch, Ph. D. New York: Wilbur F. Schuman. Price, \$1.50.

This volume contains thirty-seven brief discourses to children. Each sermon has a Scriptural basis and is illustrated by some object in nature. For instance, "The Unhappy Queen" has for its basis, "Love never faileth," and the object used is a picture of a crowned female. The volume abounds in facts and suggestions which may prove valuable to the pastor who does not wish to use the matter in the present form. The language is simple and clear, and the book is tastefully bound.

Woman's Manual of Parliamentary Law. With Practical Illustrations Especially Adapted to Women's Organizations. By Harriet R. Shattuck. Sixth Edition. Boston: Lee & Shepard. Price, 75 cents.

An admirable manual, here in its sixth edition, with revision and enlargement. The exposition of parliamentary law is clear, with such illustrations of obscure points as may be necessary. The treatise is compact and easy of reference, and good for man or woman, but has special points of adaptation to women who need something of the sort for their various meetings. The work is based on Cushing, Warrington, Fish and Crocker. It meets the wants of beginners while furnishing the principles of all parliamentary practice.

STUDIES IN THE GREEK NEW TESTAMENT.

By Richard M. Smith, M. A., Ph. D. Edited, with an Introduction, by John J. Tigert, LL.D. (Nashville: Barbee & Smith. Price, 50 cents.) An admirable word-study in New Testament Greek in the line of Trench and Dr. Marvin R. Vincent of New York. The little volume contains five brief chapters. The author opens by considering the value of the ability to read the Greek Testament in the original, and illustrates his subject by facts of general application in Hebrew and Greek, and by individual words and passages. He also obtains witness to his position from without. This earnest study will tend not only to instruct, but to awaken the enthusiasm of other students of the sacred language. — SELECT POEMS. (Bible Institute Colportage Association: Chicago.) This is a number in the "Colportage Library," issued semi-monthly. The poems have been selected for the devotional spirit they breathe as well as for their literary qualities. — A WASTREL REDEEMED. By David Lyall. (New York: F. H. Revell Company. Price, 50 cents.) "A Wastrel Redeemed" is one of the new Scotch tales. The author's narrative is clear, fresh and forcible. The hero of the story was a young man who was won from evil ways by the power of love and trust. — A DAY'S TIME-TABLE; or Louise Emerson's "Gospel of Guidance." By E. S. Elliott. (New York: F. H. Revell Company. Price, 50 cents.) Each day in our mortal course is a little life. Most of the elements entering into one day are repeated in all other days. There are some changes, to be sure; an item or two is here added and another item or two is there subtracted, while the main conditions remain. This book is the brief tale of a day in the life of a young girl, shut in by delicate health from the privileges and duties of her active sisters. Notwithstanding the littleness of a day, and the few opportunities open to her, she came to understand, by carefully watching what changes were open to her, the powers she possessed and the larger privileges possible. The tale is a lesson of hope and courage. — A GOLDEN WEEK. By Emma J. Gray. (New York: Hunt & Eaton. Price, 50 cents.) The "Golden Week" is a holiday book. The author tells of "The Night before Christmas," "The Preparations," and "Christmas Day." The descriptions fit the Middle States and the South. The pleasure and gloom are unattended with evil associations. — OUTLINE STUDY OF HEBREW HISTORY FROM THE SETTLEMENT IN CANAAN TO THE FALL OF JERUSALEM. By Charles Foster Kent. (Providence: E. A. Johnson & Company. Price, 35 cents.) This brochure presents a careful, systematic study of Hebrew history in the light of the new learning on the Old Testament. The real gains of the new criticism are recognized, while the main positions of the older studies are retained. The reception accorded to the first edition of this syllabus, prepared for extension classes, has encouraged the author to

re-issue it in expanded form. — WAYSIDE COVENANT SERIES. Nos. 1-4. (Meadville: Flood & Vincent. Price, 20 cents per volume.) This little series of delightful booklets is contributed by several men. Edward Everett Hale discourses beautifully on "American Colonial Life;" Albert B. Hart, Maurice Thompson and Chas. M. Fairbanks tell "How to Study History, Literature and Art;" and Dr. J. M. Buckley contributes a valuable study on "Physical Culture," giving the various methods of exercise for preserving the health and developing the strength of the body. — THE NEW EDUCATION IN THE CHURCH SERIES. (Flood & Vincent: Meadville. Price, 15 cents.) This is the beginning (Nos. 1 and 2) of another excellent series by the Chautauqua publishers. W. F. Moulton, of Cambridge, England, has a suggestive little treatise on "The Bible as Literature," and Charles F. Doile has another remarkable brochure on "The Golden Rule in Business." They are both suggestive tracts. — THE TRAGEDY OF HAMLET, PRINCE OF DENMARK. Edited by E. K. Chambers, B. A. (Boston: D. C. Heath & Co. Price, 40 cents.) THE TRAGEDY OF KING RICHARD II. Edited by C. H. Herford, Litt. D. (Boston: D. C. Heath & Co. Price, 40 cents.) These are volumes of the "Arden Shakespeare," designed for school and private study. The books are exceedingly neat and sizable for the hand or pocket. Each is accompanied with an introduction, notes, an essay on metre, a glossary, an index to words, and a general index. The text is clear. The reader can find nothing better in the small-volume form. — LOVERS THREE THOUSAND YEARS AGO, AS INDICATED BY THE SONG OF SOLOMON. By Rev. T. A. Goodwin, D. D. (Chicago: Open Court Publishing Company.) The Song of Songs is preceded by a historical introduction and a characterization of the poem. The metrical form of the Hebrew is retained. It is an expurgated edition. — THE UP-TO-DATE PRIMER: A First Book of Lessons for Little Political Economists. By J. W. Bengough. (New York: Funk & Wagnalls Company. Price, 25 cents.) We used to think children must be slow in coming to great subjects, but now we pack everything into the public school and the nursery even. This little book has rolled up in its seventy lessons, in words of one syllable, the rudiments of political economy and the single-tax system of Henry George. The author was formerly editor of the Canadian paper, Grip, and is well known for his wit in presenting political and economical subjects. The cartoons are cleverly executed and set forth the simple little lessons in the text. — BROTHER LAWRENCE: Being Conversations and Letters of Nicholas Herman of Lorraine. From the French. (New York: F. H. Revell Company. Price, 50 cents.) This is one of the "Renaissance Booklets," designed to show the new, inner life, and how it may be imparted to others. It is a devotional book like those of the mystics. — CHARLES AND HIS LAMB. By Marshall Saunders. (Philadelphia: Charles H. Barnes.) For the little ones of the household these pages are peculiarly attractive and helpful. The author knows how to come down where the child is, and touch wisely the matters in which he is interested. The pets of the home, the little associates, the troublesome guest, and the stray lamb are themes dwelt upon with tact and interest. — GOOD TIDINGS. (Chicago: Bible Institute Collegiate Association, 250 La Salle Av.) This paper-covered volume contains valuable extracts from Talmage, Joseph Parker, C. H. Spurgeon and John McNeill. They express the saving truths of the Gospel.

## Magazines.

— The Century excels in illustration, which is both abundant and rich in quality. The March number opens with a highly illustrated article on "A Personally Conducted Arrest in Constantinople," by F. Hopkinson Smith. Mrs. Humphry Ward gives the fifth instalment of "Sir George Trevelyan." Edward Marshall tells of "Stamping Out the London Blums." H. C. Mercer gives "On the Track of 'The Arkansas Traveler.'" Prof. Sloane has a full chapter in his new life of Bonaparte. Powhatan Bouldin provides a chapter of recollections and unpublished letters of "John Randolph of Roanoke," and Emily Crawford tells of "The Elder Dumas." An instructive article on "Ways and Means in Arid America," is by W. E. Smyth. Minnie Leona Upton (one of our valued contributors) has a poetic gem. (Century Company: New York.)

— Harper's for March is distinguished for the variety and excellence of its matter and abundant illustration. Caspar W. Whitney leads in a fourth paper on "Snow Shoes to the Barren Grounds," containing sketches of exploration

in the Hudson's Bay region. Ninetta Eames has a rural sketch on "Arcadian Bee-Ranching." Black continues his novel "Briseis." Owen Wister contributes the story, "Where Fanny was Bred." Woodrow Wilson presents "Colonel Washington," a brilliant description of the retreat from Braddock's fight. "Washington's Retreat from Great Meadows," drawn by Howard Pyle, serves as a frontispiece. "Jane Hubbs' Salvation" is a story by Helen Huntington. "The 'Bom' of Ling-Foo" is one of Julian Ralph's bits of description. "Money Borrowers" is a New York sketch by Junius Henri Browne. Bigelow, in his "German Struggle for Liberty," follows Napoleon to Weimar and Dresden; and Louis de Conte continues "Personal Recollections of Joan of Arc." (Harper & Brothers: New York.)

— Scribner's for March has for a frontispiece Mary Cassatt's "Child Picking Fruit." President Andrews has come to the last instalment but one of his papers on the last quarter-century of our history. J. M. Barrie has another instalment of "Sentimental Tommy." J. H. Connelly makes a study of "Carnations." Lee Bacon contributes an article on "Florentine Villas." H. C. Banner furnishes a story, "The Lost Child," containing urban and suburban sketches. William Walton has a sketch of Miss Mary Cassatt, with illustrations from her paintings. "French Binders of Today," by S. T. Pridesaux, is illustrated by reproductions from their works. Richard Whiteing touches the current issue in "British Opinion of America." (Charles Scribner's Sons: New York.)

— The Arena for March is full on social, economic and political problems. John Clarke Ridpath continues his financial discussion in "The Bond and the Dollar." Prof. Parsons is out on "The Telegraph Monopoly." G. B. Waldron compares "Wealth Production and Consumption by the Nation." Rev. F. M. Goodchild treats of "The Social Evil in Philadelphia." Dr. J. Haber Smith thinks "Cremation" desirable. Senator Butler shows why the South wants "Free Coinage." "The Educational Crisis in Chicago," "The Human Problem According to Law," "Masterlinck and Emerson," "Bishop Doane and Woman Suffrage," and "The Social Value of Individual Failure," by Prof. G. D. Herron, are among other titles. The editor booms Mayor Pingree of Detroit for his single-hand-d fight against the rings and combines and plutocrats of the city. On all reform movements of the age the Arena is always up to date. (Arena Publishing Company: Boston.)



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## Obituaries.

**Simpson.**—David Stone Simpson died at Newtonville, Mass., Jan. 1, 1896. He was born in Cape Neddick, Maine, Oct. 5, 1835.

He came to Boston when he was sixteen years of age, and learned the blacksmith's trade. He was successful, and for forty-three years carried on a well-known business for himself. About a year and a half ago he was obliged to retire from active work. Since then his health had been steadily failing.

He united with the old Church Street society of Boston in September, 1853. Immediately he took a large and helpful place in all the work of the church. He was for many years a deeply-beloved class-leader and superintendent of the Sunday-school. In 1888 he removed to Newtonville. There he continued his active labors in all departments of the church until failing age forced him to resign all work. In the church at Newtonville, also, he served as class-leader and was a steward and trustee of the church.

Although his mind was clouded at the last he died in perfect peace. The funeral services were conducted by his pastor, Rev. Franklin Hamilton, assisted by a former pastor, Dr. George M. Steele, of Auburndale. F. H.

**Floyd.**—Sally Ann Floyd was born at Chelsea Point (now Wintthrop), Mass., Dec. 8, 1817, and died in Wintthrop, July 13, 1895.

Converted in early life, she joined the Methodist Episcopal Church in her native town, and continued an earnest and devoted member of the same until her death. A month before her death she had celebrated with her husband, P. Payson Floyd, the fifty-fifth anniversary of their marriage. During these fifty-five years ZION'S HERALD came regularly to her home and found in her a constant and interested reader. During the years of struggle, when Methodism was fighting for an existence, she was one of its constant champions, and the itinerant preachers always found a home when they reached the house of these godly people. The benevolent work of the church was dear to her, Conference claimants and missions engaging especially her attention. Possessed of a strong religious nature which she "exercised unto godliness," Mrs. Floyd became singularly sweet and beautiful in her religious life. Her children speak of her as "a blessed mother."

At the funeral, conducted by her pastor and Rev. J. D. Pickles, a former pastor, every word of eulogy found a most ready assent in the tears and words of the friends and neighbors of many years. C. W. B.

**Merrill.**—Dallia J. Merrill, wife of Rev. David K. Merrill, was born in Connecticut, May 7, 1822, and died in Chicago, Jan. 4, 1896, at the home of her daughter, Mrs. Charles F. Waterhouse.

She was converted and united with the church early in life and continued steadfast to the end. She was a constant and uncompromising sufferer for years and thereby deprived of the privilege of attending church services, but her Bible and prayer were not neglected. She was a believer in, and a practitioner of, practical Christianity. She possessed a sensitive, amiable, and reserved nature, and "to know her was to love her." She was a peacemaker and always counseled her children "to suffer wrong rather than do wrong." She was a model housewife, an unfailing friend, a faithful wife, and a devoted, self-sacrificing mother. "She opened her mouth with wisdom, and in her tongue was the law of kindness."

She was laid to rest in the family lot in old Wilbraham by the side of her husband, whom she survived only one year and one week.

She was an itinerant's wife about forty years. One son, two daughters and five grandchildren survive her. G. BREKMAN.

**Amaden.**—Harriette J. Amaden was born in New York city, July 31, 1822, and died in Windsor, Vt., Jan. 15, 1896.

When she was four years of age her father moved to Felchville, Vt., where she was converted at the age of thirteen years. She united with the M. E. Church in that place, where she remained a faithful and useful member for more than sixty years. Her husband died in 1865, leaving her to care for four children, who rise up to call her blessed. The writer was her pastor for three years after she came to Windsor, and was always helped by her words of encouragement in her home and her clear testimonies in the prayer and class meetings.

Her mortal life closed just as she would have chosen. She was sick only three days, and after the first few hours of suffering she fell asleep.

Her pastor, Rev. O. D. Clapp, had charge of the funeral, which was held in her former church home in Felchville. The church was filled with her former friends who with their beautiful flowers, tears of sorrow and words of sympathy, attested their affection for one whom all loved and respected.

**Andrews.**—Aline M. Andrews, adopted daughter of Mr. and Mrs. Horace C. Andrews, was born in Bangor, Me., Dec. 9, 1879, and died in Bethel, Me., Feb. 7, 1896.

She lived in this town seven years, and, by her bright and happy disposition, endeared herself to her classmates and young friends. All who knew her loved her. The large gathering and deep emotion manifested at her funeral gave evidence of the place she had won in the hearts of the people.

She had been in poor health for over a year when it was discovered that consumption had laid its hand upon her constitution. It did not take long for it to do its fatal work. During all her sickness she was patient, trusting alone in Jesus for help and strength. She joined the Methodist Church in this place when twelve years of age, and her life has spoken for the Master so that a neighbor could truthfully say, "The neighborhood is the better for the angelic life she has lived." A. HAMILTON.

**Pierce.**—Mrs. Ida May Pierce was born in New York, Jan. 28, 1874, and died in Brownville, Me., Dec. 11, 1896.

She was the daughter of Mr. and Mrs. Eben Fitch. Her parents moved to Perham and later to Carleton, Me., where she resided until married to Rev. D. Rand Pierce, Aug. 15, 1895. With him she labored on his charge, Brownville, until called to the home of the saints above. She was richly endowed in intellect and moral character, and gave promise of a life of great usefulness. In her many friends that is a mysterious providence which has removed from earth her young and beautiful life.

Before her marriage she was a devoted and successful teacher, having taught thirteen terms of school. She was converted at the age of

eighteen years, and later received the fullness of love as a definite experience. She was active and enthusiastic in every good work, particularly in the societies of the Good Templars and the Epworth League. She seemed admirably adapted to the position and work of a pastor's wife, and we hoped that her clear light might long bless the church and the world. But after four short months in this capacity, the Master said, "It is enough. Come up higher." She showed great patience and trust in her last illness, and her departure from life was beautifully and gloriously triumphant.

WM. L. BROWN.

**Pendexter.**—Died, at his home, the Langdon House, Intervale, N. H., on Sunday, Feb. 2, 1896, John Pendexter, aged 74 years, 7 months and 8 days, grandson of Hon. John Pendexter, one of the first settlers in Lower Bartlett.

Mr. Pendexter made a profession of religion and joined the church in 1870, during the pastorate of Rev. S. F. Strong. For some years want of vigorous health deprived him of the full benefit of the means of grace, and the church of his services, but his relationship continued unchanged until his death.

He leaves a wife who was able, according to her desire, to take full care of her husband until his journey was finished. A son, with his family, is residing at the old homestead.

T. W.

**Fitch.**—John A. Fitch, one of the most respected citizens of Noank, Conn., and the leading member of the Methodist Church in that place, went to the reward of the faithful, Feb. 9, 1896. Mr. Fitch was born in 1823.

In his seventeenth year he was converted in the town of Groton, his native place, and soon after joined the Baptist Church of Noank. In 1863 he left that church, and with the pastor and about seventy others formed the Second Baptist Church of Noank. This division was due to the antislavery principles of the seceders. When the Methodist chapel was dedicated in June, 1878, Mr. Fitch became one of its foremost supporters. Until his death he was the recording clerk, the only person who ever held that office in our Noank church. He was a courteous gentleman and an energetic business man as well as a saintly Christian.

At his funeral the following clergymen officiated: Revs. A. A. Kidder, H. E. Knapp, A. J. Potter and L. B. Coddino.

Mr. Fitch leaves a wife and two married daughters—Mrs. Roswell P. Sawyer and Mrs. Charles J. Libbey, both of Noank.

L. B. CODDINO.

**Gifford.**—George G. Gifford was born in the suburbs of New Bedford, Mass., Nov. 16, 1815, and died in that city Feb. 8, 1896.

As a man of affairs, a citizen, and a Christian, he was justly honored by a wide circle. He held positions in the two branches of the city council for many years, was once a candidate for the mayoralty on a temperance ticket, and represented the city in the State legislature.

In 1842 he joined the then Elm St. Church, and was one of the royal generation that in 1858 built the present stately home of that society on County St. For a half-century he has been prominent among its officials, generous in its support, and fervent and insistent in its spiritual work. A constant reader of church periodicals, the hymn-book and Bible, mighty in stature and voice, strong in mind and will, kindly and trustful as a child, he was a magnificent representative of stalwart, successful Methodism.

Through successive bereavements and long sickness consequent on the infirmities of age, his faith grew only more triumphant. He contemplated approaching death with the cheerful air of one about to take a pleasant journey. To visit him was a means of grace. His genial spirit seemed to overflow with blessing, till those who came to console felt rather that they had received more than they had given.

Thus he "walked with God; and he was not, for God took him." Two sons and a daughter are left. J. F. COOPER.

**Mitchell.**—Mrs. Mary Holman Mitchell was born in Keene, N. H., Sept. 8, 1822, and died in Baldwinville, Mass., Sept. 8, 1896, while visiting at the home of her niece, Mrs. Lund.

Mrs. Mitchell was a woman of more than ordinary ability, keenly alive to all the events of the day, wholly devoted to God, an ardent lover of the church of her choice, and possessed of a clear and happy Christian experience.

She was interested in the deaconess movement of our church from its beginning, and, desiring to be in Boston, she boarded in the Deaconess Home for the winter of 1890-'91. She subsequently desired and asked the privilege of being taken into the Home permanently, agreeing to make over her property to the Home on condition that she should be taken care of the rest of her life. These conditions were agreed to by the society, and in September, 1893, Mrs. Mitchell came to the Home and made one of its most attractive and happy members. She became a member of the Tremont St. Church and greatly enjoyed the services of God's house. She was never a care or burden in the Home, but was a blessing and benediction to all with whom she associated, and has passed onward and upward to the glorious fellowships of the heavenly life. "The memory of the just is blessed." J. D. PICKLES.

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**Skinner.**—Rev. Eliha Skinner was born in Brewer, Me., Oct. 12, 1830, and died in Hartland, Me., Jan. 15, 1896.

In early life Mr. Skinner was engaged in trade. May 25, 1847, he was joined in marriage with Miss Roxanna S. Hartwell, of Skatoon, Me. Having been converted in later years, he soon felt the burden of lost souls upon his heart, and in due time he yielded to the call of the Lord and entered the local ministry of our church. In 1857 he began to serve charges under his presiding elder. He was ordained local deacon by Bishop Ames in 1871, and received as a probationer in the East Maine Conference in 1872. He preached at Harmony in '73 and '74. His subsequent appointments were as follows: 1874-'75, Exeter (ordained elder in '75 by Bishop Foster); '77-'79, Patten; '80-'82, Fort Fairfield; '83-'85, Guilford; '86-'87, St. Albans Circuit; '88-'89, Windsor; '90-'92, North Waldoboro; '93, superannuated.

He possessed strict integrity, and his work was efficient and bore fruit. God was with his servant in holy toil. His beloved wife died July 7, 1884. Of the five children that blessed their home, two passed over, in the beauty of their youth, to the immortal shores, and one daughter and two sons survive to mourn their loss. During his comparatively brief period of superannuation he resided with his children in Hartland, Me.

Mr. Skinner was kind, social, and affectionate in disposition, thus drawing around him a large circle of appreciative friends. With tender sympathy he comforted the sick and the afflicted, being indeed a son of consolation. Wherever stationed he was respected as a faithful pastor, teacher and friend. The church will revere his memory. In his Christian and ministerial labors he was successful. The Gospel was in his heart and it found a ready and effective utterance.

He was spared a lingering illness. His was a quick remove from the toils and trials of earth to the all-perfect rest of heaven.

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### Review of the Week.

#### Tuesday, March 3.

- The Cuban resolutions pass the House by a vote of 263 to 17.
- Yellow fever in Rio; 325 out of 380 on an Italian man-of-war attacked; 86 deaths.
- Mrs. Stanford wins her suit; the Supreme Court decides against the United States; the Central Pacific stockholders not personally liable for Company's debt.
- A report that Russia has asked Turkey to expel all English and American missionaries from Asia Minor.
- The Italians lose in a fight with the Abyssinians.
- Torpedoes laid in ten of Cuba's harbors.
- England to expend \$14,000,000 against \$3,000,000 last year for the enlargement of her navy; 46 warships to be built.
- Madagascar formally annexed by France.

#### Wednesday, March 4.

- President Cleveland presides at the Presbyterian Home Missionary meeting in New York.
- An arbitration meeting held in London; many speeches in favor of a permanent tribunal.
- Italy's great defeat; King Menelik kills 3,000 Italians in the battle at Adua; Crispi's ministry resigns.
- Lady Henry Somerset sues William Waldorf Astor for defamatory statements, which he declined to withdraw, in the *Pall Mall Gazette*; damages laid at \$35,000.
- Two Salvation Army corps secede and join the Booths in their new organization.
- The Agricultural bill passes the Senate—the sixth of the regular appropriation bills that has passed both houses.

#### Thursday, March 5.

- Governor Greenhalge dies in Lowell of Bright's disease.
- The collection at the Presbyterian Home Missionary meeting in New York amounted to less than \$7,000.
- Spain closes her universities to prevent further student demonstrations against this country.
- The Senate disagrees with the House on the Cuban resolutions, and asks for a conference.
- Death, in St. Louis, of Archbishop Kenrick of the Roman Catholic Church.
- Boston University defeats Wesleyan in forensic debate.

#### Friday, March 6.

- The House resolutions on Cuba accepted by the conference committee.
- The resignation of Crispi's cabinet announced in the Italian Chamber; many riots in Italy.
- The fifth annual session of the Tuskegee Negro Conference begins at Tuskegee, Ala.
- King Menelik asks that Abyssinians may be admitted to the Red Cross Society.
- Anti-American riots and demonstrations in Spain continue.
- Li Hung Chang starts for Russia to be present at the coronation of the Czar.
- President Cleveland attacked in the House for certain utterances in his speech in New York concerning the Western States.

#### Saturday, March 7.

- Italy still very excitable.
- Death, at Hempstead, L. I., of P. J. A. Harper, formerly a member of the firm of Harper & Brothers.
- The Venezuelan Blue Book issued in England.
- The judgment for \$40,000 damages for William H. Laidlaw against Russell Sage of New York for protecting the latter when assailed by a bomb, reaffirmed.
- Secessions from the Salvation Army continue.
- The House passes the Legislative, Executive and Judicial appropriation bill, with an amendment substituting salaries for fees in the case of U. S. District Attorneys and Marshals.
- The New York Police Board adopts the Bertillon system for identifying criminals.
- The Venezuelan Commission employs Prof. G. L. Burr, of Cornell, to hunt up historical data.
- Anti-American outbreaks in Spain continue.

#### Monday, March 9.

- A new Italian ministry formed, with Rudini at its head.
- Spain still turbulent; a fight between the police and mob in Valencia; the Infanta Eulalia writes a pacificatory dispatch to this country.
- Gen. Weyler issues more proclamations, less sanguinary than former ones.
- Sixty persons hurt in an electric railway curve collision at St. Louis.

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- Death, at Brooklyn, of Rear Admiral Henry Walker, U. S. N., retired.
- Hallington and Mrs. Booth conduct an enthusiastic meeting in Cooper Union, New York.
- The Spanish flag torn in pieces by Northwestern University (Evanston) students; the king of Spain hung in effigy in Chicago.

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ZION'S HERALD will be sent to Oct. 1 for \$1. It is urgently desired that our people read the reports of the six Annual Conferences to be held in April, and the proceedings of the General Conference to be held in May. The editor intends to be present during the entire session of the General Conference to report the important proceedings. As is our custom, we have arranged for several new and attractive features for the summer months. Send names, at once, with remittance, to the publisher, or hand to your minister. This is an unusual opportunity to secure the paper for seven months for

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### The Conferences.

(Continued from Page 12.)

hand-shake. Pressing duties at home would not allow him to remain to assist in the meetings now in progress. RETLAW.

### New England Conference.

#### Boston South District.

South Boston, St. John's. — Sunday, March 1, 13 were received into full connection, including 3 by letter, and 9 on probation. Three were baptized. The Junior League has recently come to the front, giving a fine concert under its auspices, and enjoying on Washington's Birthday a grand sleigh-ride.

Millbury. — The M. E. Church in this place has for a number of years greatly needed a thorough repairing and renovating. During last fall the pastor, Rev. Wm. Wignall, began to formulate plans for the accomplishment of this work. He was induced to lay the matter before Mr. M. J. Whittall, of Worcester, and set forth the condition and needs of the church, and also the inability of the church financially to accomplish the much-needed work. Having enlisted the sympathy of Mr. Whittall in this undertaking, and secured from him a promise to donate stained-glass windows for the church, he then presented the matter to Mr. John Legg, a generous layman of Worcester, who pledged to procure and pay for the inside painting of the church. A donation was also secured of a sufficient sum of money to pay for the inside papering from a firm who do not wish their names known. With the leverage of these promises, the matter was presented to the congregation in Millbury and subscriptions secured to meet the accruing obligations in carrying forward the work of improvement. The roof and tower have been shingled, new windows put in, the audience-room papered and frescoed, an addition built on the church for organ loft and toilet rooms, a new platform built, extending across the church, with seats for the singers at the left of the minister, a new altar and communion rail added, electric lights put in, a new carpet laid, and the inside and outside of the church painted. The glass-rooms, the kitchen and the vestry have also been improved, and stained-glass lights put into the doors leading from the vestibule.

These improvements occupied about three months. The reopening services occurred Thursday, Feb. 27. The afternoon sermon was preached by Rev. W. N. Brodbeck, D. D., from Acts 2: 40-45, on the topic: "The Elements of a Successful Church." In the evening Rev. E. M. Taylor preached from John 17: 15, on "Christ in His Relation to Human Life and Its Interests." Both sermons were characteristically excellent and greatly delighted the people.

The pastor's report showed that in repairing, insurance, etc., \$1,850 had been expended. Of this amount \$150 was unprovided for, and was secured at these services — \$100 in the afternoon, and \$50 in the evening.

Letters of congratulation were read from Rev. W. C. Townsend, of Milford, Bishop Mallison, and Rev. Dr. Abel Stevens, who dedicated this church more than fifty years ago.

Great credit is due Rev. Wm. Wignall, the pastor, for interesting friends to aid in the work and in carrying through the improvements to completion. The people of the church have done nobly in their gifts.

#### Boston North District.

Epworth Church, Cambridge, is now out of debt, the last \$4,400 having been recently given by its generous friend, Mr. Frederick H. Rindge, of California.

Moriboro. — At this church, March 1, 3 were baptized, 5 received on probation, and 1 by letter. Rev. S. B. Sweetser is the pastor.

Newton Lower Falls. — The present year has been a prosperous one for this church, both spiritually and financially. Revival services were held in January, during which the church was greatly revived and over twenty were converted, ten of whom have joined the church on probation. During the year 6 have joined the church by letter, and 2 have been received into full connection. The pastor has taken several new subscriptions for Zion's Herald. The annual fair of the Ladies' Aid Society, held in Freeman Hall, Feb. 21 and 22, was the most successful one they have ever held here. The net proceeds were \$335. The sale and advertisements of the beautiful Souvenir of the fair, gotten up by the pastor and wife, netted \$110. Altogether this noble band of women in the Ladies' Aid Society have made about \$600 this year. Thus they have been able to reduce the heavy church debt \$275, pay \$170 toward current expenses, and also purchase \$50 worth of new parsonage furniture. The pastor, Rev. O. H. Miller, has received a unanimous call to return next year.

#### Boston East District.

North Reading. — The organization of the church in this place will occur Saturday afternoon, March 14. Dr. Knowles, presiding elder, will preach.

Salom. — Dr. Chadbourne, pastor, preached last Sunday morning on "The Altered Waste of Missions," and in a few minutes \$400 were contributed for the missionary cause.

Medford. — Rev. O. W. Hutchinson, pastor, is rejoicing with his people in a gracious revival interest in the church.

St. Luke's, Lynn. — This church is coming to the close of a very successful year. All departments are prospering. The Epworth League has been greatly strengthened under the able leadership of Mr. O. C. Willcomb. The congregations have increased, quite a number have been converted, and a general spiritual interest prevails. Last Sunday the deficiency in current expenses was raised, and the church will have every dollar of floating indebtedness paid. The Ladies' Aid Society has raised during the year a little over \$600. Rev. Wm. Full is pastor.

Malden Centre. — The memorable reception service of a year ago for probationers was more than repeated last Sunday morning at this church; 143 came into the church at that single service: 130 on probation and 13 by certificate. The official board stood within the altar rail and followed the pastor, Rev. J. M. Leonard, Ph. D., and the assistant pastor, Rev. Arthur L. Howe, in giving each of the candidates the right hand of fellowship as they crowded in several lines around the wide altar while choir and congregation sang "O Happy Day" and "Blest be the Tie." The well-beloved "Father" Smith who participated in the service said afterward that he expected never to witness such an impressive sight again on earth. There will be another reception service to probationers in two weeks. Scores of the hundreds of seekers in the special services led by Evangelist Weber were unable to be present last Sunday. Many are to unite with other M. E. churches in Malden, while a large number are to join other denominations in Malden and surrounding towns.

Stonham. — A quiet but very gracious revival work is going on in the church here. No special meetings are being held, but the workers of the church have been at their posts and have been greatly encouraged. Six were received on probation March 1, and as many more have decided to become disciples of Jesus. The pastor, Rev. J. H. Pillsbury, preaches a series of sermons to young men the Sunday evenings in March, to be illustrated with reproductions of the masters of ancient and modern art. The following are the themes and dates: "March 3, 'From a Cradle of Busses to a Bed of Down: How Good Luck Wins.'" March 15, "A Royal Scepter for a Shepherd's Staff: How Courage Brings Peril." March 22, "The Burning Bush and the Conjuror's Wand: God and You can Do Anything." March 29, "From Sinai to Plagues: The Glorious Achievements of a Sanctified Life." U.

W. F. M. S. — A district meeting of the auxiliaries of Boston District was held at Newton, Feb. 19, Mrs. H. B. Steele presiding. A severe snowstorm prevented many from attending the morning session, but before the noon hour, the clouds having dispersed, a goodly number of delegates had assembled. Devotional exercises were conducted by Mrs. Dr. Butler. Rev. Dillon Bronson, pastor of the church, gave an address of welcome, to which Mrs. C. H. Hanford responded. Our new district secretary, Mrs. Fuller, was introduced, and after a few remarks called for the reports of the auxiliaries. There are twenty-seven auxiliaries on the district, twenty-three of which responded, with encouraging reports from nearly all. The noon-tide prayer closed the morning session.

The lunch hour was spent very socially at the Wesleyan Home, where tea and coffee were served to all. The devotional exercises of the afternoon were conducted by Rev. Dillon Bronson. Miss Harvey gave a report of the children's work, and Mrs. Nutter made a plea for the young woman's work. Mrs. Harrison presided over the question-box, giving practical suggestions in regard to the work. Mrs. Barber sang a beautiful song. Miss Mabel Harford gave an address, telling of the home life among the Chinese and of the change that had taken place in the custom of betrothal and marriage; also of the work in the schools and the valuable work done by the native Christians as teachers and helpers. By special request she gave a thrilling account of the massacre in Kucheng and her wonderful escape. Miss Ruth Sites, after giving a pleasing address, introduced Miss Marguerite Whong, the Chinese young lady who accompanied her from China, her father having been converted under the labors of Dr. Sites. Miss Whong made a short address which was interpreted by Miss Sites. She said the hope of her heart was that she might some day be in such a missionary meeting in China, when China would be saved by the workers and the telling of its work as we were today. Miss Sites and Miss Whong sang a song in Chinese. The children's hour, with an address by Mrs. Harrison, closed the very interesting afternoon session. A. R. F., Sec.

#### Springfield District.

St. Luke's. — On March 1, Rev. W. G. Richardson took 15 persons on probation, 7 from probation into full membership, received 6 by letter, and baptized 7.

Asbury, First. — The Sunday-school session of March 1 was given to memorial services for the late Miss Ruth Crosby, assistant superintendent, and superintendent of the Home department. Addresses were made by Mr. C. H. Ladd, Supt. F. N. Beasley, and Rev. Charles Tilton. Letters were read from members of the Home department and from Rev. C. A. Littlefield. Miss Crosby was greatly beloved, and her death is a severe loss to this church. On the same Sunday 2 persons were baptized and 2 were received by letter.

A Good Record. — The presiding elder, Dr. Thorndike, has held 55 fourth quarterly conferences, and in three places only have there been any votes against the pastor's return. In these three the votes numbered but 7. Reasons: Men are well-placed, are doing good work, and Springfield District laymen appreciate honest service.

Easthampton gave Rev. F. H. Ellis a unanimous invitation for the second year.

Chester. — The fair, held Feb. 12 and 13 by the

Ladies' Working Guild, cleared \$175. About 30 additions have been made to the membership in two years. Rev. R. E. Smith, pastor.

Southbridge. — Special Lenten services are arranged for each Sunday morning. Rev. C. H. Walters will give a series of sermons on "The Temptations of Our Lord."

Holyoke, First. — The three weeks' revival services in which Rev. W. E. Knox was assisted by Miss Elizabeth Tobey, resulted in good to this church on all spiritual lines. There were conversions, and many from other denominations attended the Bible readings. March 1, 7 were received from probation into full connection, 3 by letter, and three taken on probation. One adult was baptized. Pastor Knox is preparing a complete and attractive church manual.

Northampton. — The ladies prepared a free supper for a large gathering of the parish on the evening of March 4. Speeches were made by Prof. Crowell of Smith's College, Rev. F. K. Morris, Mr. L. W. Gould, president of the Epworth League, and Mr. C. H. Howard. The church treasurer reported, and \$230 were pledged toward the deficiency.

Feeding Hills has just closed a series of revival meetings. The pastor, Rev. T. A. Hodgdon, has been assisted by the Misses Fiel of the New England Evangelistic Association, two very earnest and efficient workers. The weather was very unfavorable, yet the vestry was filled nearly every evening. The pastor reports twelve genuine conversions, nearly all young people. A number of backsliders, also, have been reclaimed, and the entire church quickened. The outlook for the future is most encouraging. The Conference year closes with all departments of church work in good condition. A young men's praying band has been organized. D. F. G.

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